Short and Plaine

ANIMADVERSIONS

On some Passages in

Mr. Dels Sermon

First Preached before the Honourable House of Commons on *Novemb.* 25. 1646. But since Printed without their Order.

Setting forth the many dangerous and destructive Assertions therin both to Church and State, the Covenant, and the Reformation so much desired.

TOGETHER,

With an Answer to an unlicensed Pamphlet annext to the Sermon, Entituled,

A Reply to Master Love's *Contradictions.*

By *Christopher Love* Minister of *Anne Aldersgate, London.*

The second Edition.

Gal. 2. 11. *I withstood him to the face, because he was to be blamed.*

Christianus Magistratus animadvertit quidem in hæreticos, verum sic moderatè ut sint qui resipiscere possint, non patitur ut de fide doceant, nec permittit ut Ecclesias colligant, Episcopos ordinent, alios privat honoribus, alios adimit civitatis communionem, alios proscribit, alios multa pecuniaria punit, quod Augustini temporibus factum esse legimus. Ipsos impostores ac seductores, ne illi postquam incorrigibiles apparent, ultra quenquam seducant carceribus inclusos, tandiu coercet ac detinet donec in se reversi resipiscant; sic coercendi sunt qui cogi je ad bonum non sustinent. Wolf. Musculus in Locis Com.

Imprimatur Ja. Cranford. *Decemb.* 17. 1646.

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'74-511

To His Excellency Sir *Thomas Fairfax*, Generall of the Army raiſed by the Parliament, in defence of the true Proteſtant Religion, &c.

May it pleaſe your Excellency:

IT was ordered by a Divine hand, that I ſhould Preach before you in Windſor Caſtle, at your very firſt marching forth with this ſucceſſefull Army, at which time I treated (from Pſal. 60. 10) of Gods marching forth with Iſraels Army, the footſteps of whoſe preſence hath been ſeen within your Campe: By the ſame hand it was likewiſe ordered, that I ſhould preach in your preſence, the very firſt Faſt day after your returne to London as a Conqueror; at which time I had a faire occaſion to preſſe, That ſuch who had bin ſerviceable to the Church of God in its neceſſitous condition, ought from thoſe they doe aſſiſt to have a requitall, in which I know none deſerves a greater ſhare then your Excellency. Great Generall, I have preſumed to make my humble and particular addreſſe, in dedicating theſe few lines to your Excellency upon a double ground: 1. To take off a malicious miſ-conſtruction, which ſome made of what I delivered, laying my words on the rack of a tortured miſ-interpretation, forcing them to ſpeake what I never meant, as if in ſome paſſages of my Sermon, I had ſome reflections on your Excellent Selfe; whereas I can appeale to Heaven, I had rather my tongue ſhould cleave to the roof of my mouth, then that a thought ſhould be in my heart, or a word drop from between my lips, to darken that glory which God hath caſt upon you. 'Tis true in

handling this Doctrine, That such who are serviceable to the people of God in their necessitous condition, ought from those they do assist, to have a requitall, and to be sharers with them in their mercies, *Lest there should bee an ill use made thereof, as if the requitall of men for their service should be so far extended, as that they must be indulged in their evills, I was forced, to prevent this mistake, to lay down this caution, viz.* That the requitall of men for their good service, must not extend so far as to tolerate them in their evills.

* *Gainas* being addicted to the *Arian* Heresie, petitioned *Arcadius* the Emperor, that he might have favor, within his Territories, to have a Church for the publike exercise of *Arianisme*, making this the ground of his request, That he had done him great service, and gotten great victories for the *Romans*; yet *Arcadius* the Emperour denyed his request (upon the advice of *Chrysostome*,) and although *Gainas* had done service in the Wars, yet would hee not give him a Toleration for the publike Exercise of the *Arian* Heresie in the Church; see *Theod. Hist. lib.* 5. c. 32.

* *In exemplifying which caution, I gave this supposition*, Suppose a Commander, (who hath been valiant and faithfull in your most successefull and serviceable Army) should run into damnable Heresies, to deny the Divinity of Christ, the Immortality of the soul, the authority of the Scriptures, though his valour and fidelity pleads for a requitall for his Service, yet not for a toleration in these opinions. *Now they who wrest these words as if they reflected on your Excellency, doe you infinitely more wrong, then they doe to so meane an one as I am that spake those words; such who apply those words to your Excellency, what doe they but lay you under condemnation, as if you denyed the Divinitie of Christ, the Immortality of the Soule, or Authority of the Scriptures, which thoughts are farre from your Noble breast; your moderation is knowne to all men, and the soundnesse of your judgement touching this matter; yea, which is your glory, that notwithstanding the clashing controversies of the times, you have still pursued your duty, and not cleaved unto Parties. There was another passage in the Sermon which some wrested, as if I aimed at your Excellency. In the close of the caution I made use of a Story out of* Plutarchs Moralls, *of one* Manlius, *who being to wage War with the* Samnites, *hee being to with-*

draw

draw from the Army for a while, left his Sonne to command in chiefe, with this charge, that he ſhould not give the Samnites *battail, without ſpeciall Order from him; his Sonne ſeeing a faire opportunity againſt the Enemie, gave them battaile, fought valiantly, and got the victory: returning to his Father a Conquerour, told him what he had done; his Father did commend him for his valour, yet told him hee ſhould loſe his head for his diſobedience. I onely intended the Story to this end, To ſhew that Heathens obſerved this rule, to gratifie men for their ſervices, yet were ſo juſt they would puniſh them for their evils: Now they that apply this Story to your Excellency, what doe they leſſe then charge you of diſobedience to the State you ſerve? which malice it ſelfe cannot faſten upon you. There is one thing more I would cleere my ſelfe in your thoughts, viz. from an unjuſt aſperſion that Maſter* Dell *caſts upon me in his Epiſtle Dedicatory, as if I preacht againſt the Articles at* Oxford; *I had thought I did ſo cleerly expreſſe my ſelf in that matter, that none would have been ſo ſhameleſſe as to lay ſuch a thing to my charge, when I deſired the Honourable Worthies of Parliament to caſt their eyes on the Univerſity of* Oxford *to reform it: your Excellency very well knows, I did premiſe this clauſe, that in what I ſhould ſay, I would no waies reflect on the Articles at* Oxford, *which being made, ſtands with the Honour and Juſtice of the Parliament to have them kept: how unjuſtly then doth Maſter* Dell *cenſure me? This is the firſt ground of my humble addreſſe to your Excellency, that I might be* rectus in curia, *cleare in your noble thoughts. The ſecond ground is this, To leave it to your Excellencies thoughts, whether ſo dangerouſly an opinionated a man as Maſter* Dell *is, is fit to be a Chaplain in your Army, who ſaith, That if the Aſſembly ſhould condemne the Doctrines he preacht, they were the enemies of the truth of Chriſt, and the laſt prop of Antichriſt in the Kingdom: Yea, he ſaith further that the worke of Reformation ſo much deſired by the Orthodox and godly Presbyterian Miniſters and people, Is*

Mr. *Dells* Epistle fifth leafe.
Mr. *Dells* Epistle to the Reader.

the last and subtilleſt worke of Antichriſt that is now in hand; and he that prevailes in this encounter, hath Antichriſt under his feet for ever. *Although what is deſired is no more then is practiſed in all Reformed Churches, as moſt agreeable to the Word, and is in part confirmed by the Authority of Parliament; ſurely ſuch Doctrines as theſe would not onely blemiſh, but diſturbe your Army; and though God hath cloathed them with ſtrength to conquer Men, yet if ſuch Doctrines ſhould ſpread among them, Errours will conquer them in the end. Moſt Noble Generall, however ſome men (whoſe Tongues are their owne) are ſo laviſh of their expreſſions, not caring what they lay to their charge who are for Presbyterian Government, as if againſt Parliament, the Goſpel, the Army, and your Excellent Selfe, and what not? though all theſe things be moſt precious in their eyes: As for your Self, the people bleſſe God that you were borne, and brought forth for ſuch a time as this; as God raiſed up a* Moſes *firſt to begin our deliverances: Hee hath made you a* Joſhua *to accompliſh our hopes, and to bring us into the promiſed Land. I dare ſay, what* Metellus *thought the* Romans *ſhould doe* (viz. *thanke the gods that ſo brave a Warriour as* Scipio *was borne in* Rome,) *that the people of* England *have done, bleſſe their God that hee hath taught your hands to fight, and your fingers to war, and layed the necks of your enemies under your feet; the Lord remember you according to the greatneſſe of his mercy; and the memorable deeds that you have done for this Nation, which is the earneſt prayer of*

Your Excellencies moſt humbly devoted

in all Service and Duty

CHRISTOPHER LOVE.

Short and Plaine Animadversions on Mr. *Dells* SERMON.

Discovering therein

Many passages to be destructive to Church and State, the COVENANT, and Reformation so much desired.

Christian Reader,

THe distractions and divisions of the times (increased by furious spirits venting their luxuriant opinions) threaten sad things: as if God hath a controverse with the Land, and is writing bitter things against it; or, as if the Troubles we have hitherto undergone, were but the beginning of our sorrows: *Fox** in his Acts and Monuments reports that the inlet to the eighth Persecution, was the Divisions among the Christians, and want of Discipline; I wish it be not an inlet to as sad a calamity now. I can appeale to heaven, I delight not in bitternesse, and breaches among brethren; I had rather bring water to quench, then oyle to increase the flame that is kindled among us; I could wish with *Jonah* I were cast into the Sea, so that the boysterous storms arisen among us might be allayed thereby; or with *Curtius* (who did cast himself into the *Chasma* at *Rome*, that so the breach might be made up and the City not indangered) cast my self into the breach, if so be I could but stop it. I acknowledge to God and the world, I am so sensible of my own infirmities that I would bring nothing into the Presse, but that I am prest thereunto, lest the Truth and my Integrity should suffer by my silence. The truth is, had not Mr. *Dell* discovered such confidence and boldnesse in delivering so many unsound and erroneous tenets, I had not expreſt a word of dislike in the Pulpit, and had hee not since Printed his Sermon with his Reply (and that without order) I should not

* *Fox* in his *Acts & monum. 1 Vol. p.* 88.

not have gainesaid him now in the Presse, as I did then in the Pulpit.

Before I begin to take notice of any clause in his Sermon in particular, I shall advertise the Reader about this in generall, that (although as it is Printed, it is justly to be excepted against, yet) he left out some materiall passages he did preach, and inserted what he did not; so that I may say Mr. *Dell* dealt with his Sermon as *Apelles* the Painter did with *Antigonus*, who painted that part of his face which was comely, but hid most of his deformities. I shall now addresse my self to give innocent touches on severall unsound passages in his Sermon. In the managing whereof I shall indevour that my pen drop honey, not vineger, reason against his opinions, not railing against his person. In the first place I cannot but take notice how unhappy my mistaken brother was in the expounding of his Text, which was, *Heb.* 9. 10. *Until the time of Reformation.* Now this Reformation he described to be *The mortifying and destroying and utter abolishing out of the faithfull and elect, all that sin, lust, corruption, that did flow in upon them by the fall of* Adam. Mr. *Dells* Sermon, pag. 4. *lin.* 34.

Mr. Dell is mistaken in expounding his Text.

Now this is not the Reformation intended in the Text, For that reformation which consists in the mortifying and destroying sin, &c. the faithfull and elect had under the Law as well as beleevers under the Gospel, so that the times under the Law might be called in this sense a time of Reformation, as well as the times of the Gospell; for then there was such a kinde of Reformation (consisting in the mortifying and destroying sin, &c. in the faithful and elect as wel as now. Now Mr. *Dell* expounding the Reformation in the Text to be the mortifying destroying sin, &c. and likewise affirming (as he doth, *p.* 3. *l.* 26.) that this time of Reformation was not til Christs comming in the flesh, he must of necessity maintain that al the faithfull before and under the Law had no such Reformation as the mortifying & destroying of sin; and so lays them under an impossibility of being saved, and so falls in with the *Socinians*, who hold that neither grace nor any thing of the Spirit, not eternall life was enjoyed by the Elect under the Law, untill Christs comming in the flesh. Mr. *Dells* mistake in expounding his Text, would make one think that he made his Sermon before he chose his Text; some notions about Reformation swimming in his brain, here meeting the with word (though not the thing intended) fore't it to serve his purpose; though indeed it is little to the purpose; yet is he not ashamed to say, *This the Spirit would have us take notice of in these word,*

Mr. Dell by the expounding of his Text declarss himselfe to be a *Socinian*

Serm.

Serm. p. 4. *l.* 12. Although indeed the Spirit of God intended ſome other thing in this Text, *viz.* That Chriſt changed the Leviticall ceremonies and ſacrifices by offering himſelfe a ſacrifice once for all for the Redemption and juſtification of the Elect; Now the Prieſthood being changed and Chriſt our High-Prieſt being come, the yearly ſacrifices taken away, & Chriſt ſacrificed once for all; there being now a better Prieſt, a better Sacrifice, a better Tabernacle then was under the Law, this was called a time of Reformation, ſo that the Text carryes a reference to a change in the Jewiſh ſervices, not in the Chriſtians hearts. Thus having briefly laid down his miſtake in expounding his Text, I proceed now to view ſome paſſages in his Sermon.

That he might gain attention and beliefe, he uſhers in what he intends to ſay with this inſinuating Preamble. *I ſhall repreſent in ſome Goſpel-light (to this Honourable Auditory) the true Reformation of the Church of the New Teſtament, and bleſſed is he who ſhall not be offended at it.* *Mr. Dells Sermon. p.* 2. *l.* 16. *Animadverſ.*

What a great flouriſh doth the man make, what a large promiſe doth he give? *Parturiunt montes, naſcetur ridiculus mus.* This which he calls Goſpels light, when it comes to the triall, will be found a falſe light to put off counterfeit commodities by, inſtead of being a true Goſpel-light, is it not an *Ignis fatuus* to bring men out of their way? If by this Goſpel-light, about Church-Reformation, hee meanes that ſecular powers cannot reform the hearts of men, Chriſt alone muſt do that, what needs ſuch a triumph and boaſting, as if he had got the victory, when as touching this he ſhal have no adverſary? and why ſhould hee cry up this to be ſuch a Goſpel-light (as if all men ſhould light their candels at his fire) when every eye ſees, and all hearts acknowledge, both in the Generations before us, and in this preſent age, that it is Chriſts worke alone to reforme the heart, and not mans? but if by this Goſpel-light about the Reformation of the Church, he meanes that the Civill Magiſtrate, ſeeing he cannot reform the heart, hee muſt not reſtrain mens exorbitant practiſes, which was the intendment and ſcope of the Sermon; this is ſo farre from being Goſpel-light, that I ſhall diſcover it anon to bee groſſeneſſe of darkneſſe, and yet muſt the hidden things of darkneſſe goe under the name of Goſpel-light; and oh how ſad is it to conſider that ſo good a term ſhould be a cover for ſo bad a practiſe; to bee made a Pander to ſo many wanton and adulterated opinions? but mark further how he is taken with his own fancies, and the conceptions of his own brain, that he pronounceth them *bleſſed who ſhall not*

be offended at it. 'Tis a wordes he doth not place this blessing of his among the beatitudes in Christs first Sermon, *Mat.*5. He may as well adde to Scripture in the New Testament, as hee hath added passages of his own to the Old, which I shall mention by and by: Behold I beseech you upon what easie termes blessednesse is to be had, for not being offended at the matter of his Sermon, surely 'tis his blessing, not Christs, which he is so prodigall of to bestow upon his Disciples that imbrace his Doctrine; And if they be blessed who are not offended at Mr. *Dels* Sermon, then how far from blessednesse in Mr. *Dels* opinion is the Honorable House of Commons, who are most of them offended at it, and the many thousands in City and Country, who are offended at the Sermon, not blessed ones in his conceit I trow.

Mr. *Dells* Serm. p. 1. l. 16. *If the Law of* Moses *could not make men perfect as pertaining to the Conscience, much lesse can any new Laws invented now, and if any such Laws should be imposed on the people of God now, the Gospell hath the same strength in it self to make them void as the former.*

Animadvers. Reader, observe that Scripture phrase used by Mr. *Dell*, *Heb.* 9. 13, 14. Not to make perfect as appertaining to conscience, is thus interpreted by Expositers, That the Jews could not obtain righteousnesse, justification or taking away the guilt of sin from their consciences, by any, or all of their Leviticall Ceremonies or Sacrifices, but all the spirituall good they injoyed, was from Christ the true Sacrifice. Now observe, Mr. *Dell* makes it the reason why the Law of *Moses* was to be abolisht, because it could not make perfect, as pertaining to conscience, as he layes it down *p.* 3. *l.* 7. Now by this reason the Morall Law should bee abolisht as well as the Ceremoniall; for the Morall Law and our obedience to it, cannot make us perfect as pertaining to Conscience, *i. e.* cannot justifie us in the sight of God, nor wipe off the guilt of sin from off the Conscience; so that it should seem he pleads against the Morall Law to have it abolisht as well as the Ceremoniall, so shews himself to be a grosse *Antinomian*, as well as a rigid *Anti-Presbyterian.*

Mr. *Dell* an Antinomian.

Mr. *Dels* Serm. p. 3. l. 1. *All such Laws and Ordinances devised by men that cannot make them that obey and practice them perfect, as appertaining to Conscience, are therefore all to be at an end when this time of Reformation comes.*

Animadvers. If all Laws and Ordinances devised by men that cannot make them that obey them and practise them perfect, as pertaining to conscience, are to end in this time of Reformation, then will it follow, all our Statute Laws, and our Ordinances of Parliament; are to bee a-

bolisht,

boliſht, for they are deviſed by men, and cannot make perfect as pertaining to Conſcience; but if he ſay that he meanes ſuch Laws and Ordinances of men, whereby the Civill Magiſtrate gives his civill ſanction, to confirm and eſtabliſh certain Laws and Conſtitutions for externall conformity, in outward duties of outward worſhip and government, as he ſpeakes more plainly in *p.* 5. *l.* 26. If he meane that ſuch Laws and Ordinances as theſe are to be aboliſht, I demand whether this reflects not on the wiſedome and Honour of both the Honorable Houſes of Parliament, who have made certain Laws and Ordinances about Church-Government, and confirmed them by their civill ſanction, yet theſe muſt be aboliſht; but 'tis not to be doubted but that the Honourable Houſes have ſhewed more wiſdom and judgment in ratifying thoſe Ordinances, then Mr. *Dell* can ſhew ſtrength of Argument to aboliſh them.

But I proceed, Mr. *Dell* afterward declaring that the time of the Goſpel, was the time of this Reformation (which were the words of his Doctrine) hath this paſſage.

In the time of the Law there were outward duties, and performances, and Ceremonies, and Sacrifices, and ſtrict Laws to injoyn the obſervation of theſe things, carrying along with them the ſeveritie of death, yet notwithſtanding all this, there was no true Reformation. Then he goes on, *p.* 4. *l.* 6. *Notwithſtanding their ſtrict forcing of men to outward duties, and notwithſtanding the outward worſhip of* Moſes, *the people remained inwardly corrupt, filthy, and unclean, and without any true Reformation before God, till Chriſt, who was God in the fleſh, came with the miniſtration of the Spirit, and then indeed was the time of Reformation.* Mr. *Dells* Serm. P. 3 *l.* 31.

Certainely the man ſeems to be a little angry, with the directions and Lawes of God given to *Moſes*; and if he had lived in *Moſes* his time, I doe verily thinke he would have pleaded for liberty of Conſcience, and exemption from them: he charges the lawes of *Moſes* with ſeverity, *pag.* 3. *lin.* 35. And that then there was ſtrict forcing of men to the duties of the outward worſhip of God, *pag.* 4. *lin.* 4. which he likes not, neither then nor now; if hee blame any, it will reflect on the lawgiver, God himſelfe, who preſcribed thoſe lawes to *Moſes*. But what hath Maſter *Dell* to alleadge againſt the compelling of men to the duties of the outward worſhip of God? I am ſure there is much to be ſaid for it, this *Jehoſophat*, *Hezekiah*, *Aſa*, and *Joſiah* did, els Magiſtrates are to behold men as indifferent ſpectators, not caring what Religion the people be of; in ſpeaking of the Ma- *Animadverſ.*

giſtrates coactive power, I would be cautiouſly underſtood. 1. That the coactive power of a Magiſtrate is not Gods way of planting the Goſpell in a heathen nation which never heard of the Goſpell before. *Procopius in Arca. hiſtor.* ſaith that *Iuſtinian* was blamed, becauſe hee compelled the *Samaritans* to embrace the Chriſtian faith. All the Jewes, a nation profeſſing the true God, were compelled to the duties of the outward worſhip of God; but the heathens about them were not ſo. 2. You muſt know that there is a great deale of difference twixt an affirmative compulſion, to ſay Ile make you bee of my minde; and a negative compulſion, which ſaith you ſhall not ſpread, propagate this Hereſie and Blaſphemy; thus the Magiſtrate may compell. 3. The Magiſtrate may compell to the meanes and externall acts of worſhip, but cannot compell to internall acts of faith, love, and ſuch like, as having no power over the conſcience. I ſhall have occaſion to treate of the Magiſtrates power more largely, upon ſome other paſſages of Maſter *Dels* Sermon. But *Maſter Dell* goes on and ſaies, *that during the time of* Moſes *his law, there was no true Reformation*, pag. 3. 33. *and that the people were without any true Reformation before God, till Chriſt who was God in the fleſh came.* page. 4. 8. By this *Mr. *Dell* diſcovers himſelfe a downe-right Socinian, hee ſaith there was no true reformation, the Socinians ſay ſo too in effect; that they who lived before Chriſts time, had onely temporall and earthly bleſſings in their knowledge and affections; holding reſolutely that Chriſt and eternall things, though they were promiſed in the Old Teſtament, yet they were not enjoyed by any till under the New; whereupon they ſay, that Grace and Salvation was not till Chriſt came, as if there had beene nó eternall life, nor any thing of the ſpirit till Chriſt came in the fleſh: and doth not * Mr. *Dell* ſay ſo much in effect; when he ſaith, til this time of Reformation, the faithfull were without true Reformation before God? what a heavy charge is this, that all the Patriarks before the law, and all the elect of God under the law, were without this true Reformation before God? what is this but to deny that they are not juſtified, their ſins not pardoned, their ſoules not ſaved? for this is a certain truth, that none are juſtified, pardoned, or ſaved, but ſuch as have this Goſpell Reformation, which he deſcribes to a bee mortifying and deſtroying of ſinne, if there was no ſuch a Reformation as this, how could any before Chriſts coming in the fleſh be ſaved?

Maſter *Dell* having deſcribed what this Goſpell Reformation is,

to

Mr. Burgeſſe in his vindication the morall law doth clear diſcover and earnedly conteſt this Socinian Tenet, pag. 32.

Mr. *Dell* is falne into Socinisme.

to be a mortifying and deſtroying of ſin, &c. he now layes down an excluſive concluſion in theſe words

This is true Goſpell Reformation, and beſides this I know no other; but as he preacht it was thus; this is true Goſpell Reformation, and beſides this the New Teſtament knowes no other. Mr. *Dels* Se P. 5. l. 2.

He ſayes it in expreſſe termes alſo, Pag. 12. l. 22. *the taking away of tranſgreſſion for us and from us, is the onely Reformation of the New Teſtament.*

If it bee read as tis Printed, that Maſter *Dell* knowes no other Goſpell Reformation beſides heart Reformation, this bewrayes his ignorance; if it be read as twas preacht, that the New Teſtament knowes no other Reformation beſides this, herein he ſhewes his errour, to bee for the Eraſtian way. I muſt needs ſay, our diſſenting brethren who are of the independent judgement have little reaſon to thank Maſter *Dell* for this aſſertion; it ſtrikes at the foundation of the Independent Reformation and Government as well as at the Presbyteriall. Beſides, if no Reformation beſides an heart Reformation, ſurely it will follow that both Kingdomes were greatly miſtaken in the firſt Article of our Covenant, wherein wee ſtand bound to endeavour *the Reformation of Religion in the Kingdomes of England and Ireland in doctrine, worſhip, diſcipline and government, according to the word of God, and the example of the beſt Reformed Churches.* Surely both Kingdomes did not take this upon them, as if they could reforme the hearts of men, (this they know is Chriſt work, not theirs) but another kinde of Reformation in Eccleſiaſticall diſcipline, which hath been corrupted by the Prelates: * So that if Mr. *Dels* doctrine paſſe for currant that there is no other Reformation under the Goſpell but a heart Reformation, the firſt Article of the Covenant muſt ſtand either for a nullity or falſity.

Animadverſ

Mr Dell aga the firſt Art of the Cove nant.

And therefore you ſee how groſly they are miſtaken, who take Goſpell Reformation (onely to conſiſt in the making, ſo twas preacht) *to bee the making of certaine lawes and conſtitutions by the ſacred power or clergy, for externall conformity in outward duties of outward worſhip and government, and to have theſe confirmed by civill ſanction, and inforced upon men by ſecular power.* Mr. *Dels* Ser p. 5. l. 25.

Maſter *Dell* himſelfe, and others of his minde, not any body elſe that I know of, are miſtaken; for none of a Presbyterian judgement holds that the making of certaine lawes for conformity in dutyes of outward worſhip backed by the civill ſanction of the Chriſtian Magiſtrate to be heart-Reformation: but they ſay onely this, that a viſi-

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ble Church is then in a good readineſſe for reformation, when there is an externall conformity in duties of outward worſhip and government, when confirmed by civill ſanction: Indeed Maſter *Dell* ſaies much, but dtoves nothing about this. And to rectifie Maſter *Dels* miſtake, I ſhall endeavour to prove that tis ſo farre from being a capitall crime, that it s a laudable and warrantable practice in the civill Magiſtrate, to confirme by civill ſanction, and enjoyne by externall penalties, externall conformity in outward duties of outward worſhip and government, which I ſhall evince by Scripture and reaſon.

1. By Scripture, did not *Darius* make a law for externall conformity in matters of Religion? Dan. 6. 26,27. *I make a decree, that in every dominion of my Kingdome men tremble and feare before the God of Daniell.* *Nehemiah* made a law, and that under penalty, to bring men in conformity to the obſerving and Sanctifying of the Sabbath, *Nehem.* 13. 21, 22. *Jea,* Joſiah *made all that were preſent in* Judah *and* Benjamin *to ſtand to the Covenant; and made all that were preſent in Iſraell to ſerve, even to ſerve the Lord their God,* 2 Chron. 34. 32, 33. And King *Aſa* made a law, *commanding Judah to ſeeke the Lord God of their fathers, and to do the law and Commandements,* 2 Chron. 14. 4. many inſtances more of the like nature might be brought. The reaſons which evince the warrantableneſſe of Magiſtrates practice, to enjoyne externall conformity in outward dutyes of outward worſhip and government, and to confirme theſe by civill ſanction, I ſhall lay down briefly. 1. Becauſe the Magiſtrate is ordained by God, not onely to be a practicer of the law himſelfe, but to be a protector thereof, and to puniſh the breach thereof in others, this not onely the Presbyterians, but Maſter *Burton* the vindicator of the Independent Churches ſaith, *a mans practiſes, if they bee againſt any of Gods commands of the firſt or ſecond Table, it appertaines to the civill Magiſtrate to puniſh, who is for that cauſe called* cuſtos utriuſque tabulæ *the keeper of both Tables*: Theſe bee his very words. Now if a Magiſtrate may protect the law, and puniſh the open breach of the law of the firſt Table as well as the ſecond, what ſhould hinder but hee may enjoyne externall conformity to the law I know not. 2. Reaſon, elſe a Magiſtrate in a Common-wealth ſhould behold men as an indifferent ſpectator, not caring what Religion they be of, whether Papiſh, Pagans, Arrians, Socinians, &c. unleſſe he hath a power to enjoyn external conformity, in outward worſhip. 3. Reaſon, elſe the holy Princes and Rulers, as *Aſa, Jehoſaphat, Hezekiah, Joſiah,* with others who are recorded

to

Rutherford this place in Sermon be- the Ho- table Houſe Commons, 31. 1643. th that *Darius* uired out- d ſubjecti- to the God *Daniel,* un- the word mbling, and ward ſubje- on under the rd feare.

Burtons indication of e Inde pen- nt Churches, 70.

to be zealous in enjoyning outward conformity (and that under a penalty) in outward worship, should lye under blame for thus doing, as doing a worke not belonging to them; If Mr. *Dells* assertion were true, that secular power cannot enjoyne outward conformity in dutyes of outward worship. But observe good reader, how Mr. *Dell* doth endeavour to hinder the Magistrate to countenance and confirm by law (or civill sanction as he cals it) the worship and government of Christ, and externall conformity thereto, by this following passage.

After this manner the old Prelates reformed, who were wont to say to the Kings, wee will study out the faith, and you shall maintain it; and the faith they studied and brought to the Kings, the Kings must maintain and **not question but that it was* Jure Divino.

Mr. *Dell* Ser. p. 5. l. 33.

*Though I am not a friend to Prelates, yet tis fit we should give the Devill his due; Prelates renounce what Mr. *Dell* doth charge them with; Hee saith that what they brought to Kings after they had studied, they must maintain and not question; the Prelates say otherwise, that Kings must truely informe their consciences touching the truth of that Religion they do establish *vide*; *Davenant: disput de judice ac norma fidei p.* 76 *ad* 77.

Prithee Reader observe Master *Dels* reasoning in this place is neither Logicall nor Theologicall; this is the force of what he writes. The Prelates desired their government to bee confirmed by Kings to be *Jure Divino*; therefore the Assembly (for I know not else who he should meane by that tearme which hee useth ironically, the sacred Clergy) who desire the Parliament to settle their moddell of Church government and confirme it by civill sanction, is not *Jure Divino*. *Animadvers.*

If Prelaes intreated Princes to confirme by civill sanction, what was not *Jure Divino*, shall the Assembly not Petition the Parliament to confirme what is?

But the more to cast dirt on that Ecclesiasticall Reformation, which the Presbyterians desire of the Parliament to settle, he doth reproach it with this scandall; that *after this manner the old Prelates Reformed, p. 5. l.* 33. now observe how unjustly this is charged upon them, for, 1. The Prelates desired the secular power to enjoyn conformity to boundlesse, groundlesse, burdensome, and superstitious ceremonies; The Presbyterians desired the removall of them all. 2. The Prelates desired the King to injoyn a law to prophane the Sabbath; the Presbyterians desire lawes to bee still in force to have it sanctified. 3. The Prelates (saith Master *Dell*) brought the faith they studied to the Kings and Kings must maintaine it, and not question it, but that it was *Jure Divino*; but the Presbyterians say

not

ee the nſiderati- is and cauti- s agreed up- by themini- rs of *London* d *Weſtmin-* r at *Sion* ollledge *June* 1646. p. 5.

not ſo, **They acknowledge that it belongs to the Magiſtrate to have his Conſcience ſatisfyed in the truth of that government of the Church, which he will ſet up by his Authoritie.* 4. The Prelats deſired the civill Magiſtrates to inflict heavier puniſhments, for not obſerving a fruitleſſe ceremony, then for groſſe ſins in practice, or errours in judgement; but the Presbyterians doe not ſo. 5. The Prelates had coſtly courts to picke the purſe, and cruſh the perſon of him that came under their clutches; the Presbyterians deſire none ſuch. Yea, 6. The Prelates deſired Princes to ſettle a government, which had no footing in the Word; the Presbyterians deſire ſuch a government ſettled, as may be moſt agreeable to the word of God, and the example of the beſt Reformed Churches: put theſe 6 particulars together, then doe but judge whether Maſter *Dell* ſpake true, that the Prelats of old, Reformed after the ſame manner as the Presbyterians labour for now. Mr. *Dell* having laid down ſome differences twixt Heart-Reformation, and Eccleſiaſticall-Reformation, he hath this paſſage.

. *Dells* Serm. p. 1.

Civill Eccleſiaſticall Reformation is onely outward and buſieth it ſelfe in reforming the outward man in outward things, and is very induſtrious and elaborate about outward formes, and outward orders, and outward government, and outward confeſſion, and outward practice, and thinkes if theſe be but put into ſome handſomeneſſe and conformity, they have brought about an excellent Reformation, though the heart remain ſinfull, &c. and ſo this Reformation is like that Reformation of the Scribes and Phariſees, notorious Hypocrites; who made cleane the outſide of the cup or platter, leaving them all filthy and unclean within.

nimadverſ.

1. In theſe words obſerve he runs into 4 miſtakes. 1. He joynes Civill and Eccleſiaſticall-Reformation together, as if one and the ſame, whereas they are clearly diſtinct: as 1 There are diſtinct officers, ſecular rulers in one; Paſtors, and Teachers in the other. 2. There are diſtinct cenſures; the one may abridge of liberty and life, the other only excommunicate from a Church ſocietie, but cannot inflict any bodily cenſure. 3. Diſtinct in their ends; Church-Reformation onely ayming at the gaining of our brother to God, and preſerving the Church from infection and offence: State-Reformation reaching onely to the outward practice, ayming at the outward peace; now though they be thus diſtinct, yet he jumbles them together, as if one and the ſame.

2. He condemnes Eccleſiaſticall-Reformation, becauſe it buſieth it ſelfe in Reforming the outward man, when it cannot reform the heart,

heart whereas this is rather a commendation to our government, that it can doe so much (as by Master *Dells* owne confession, to reform the outward man) then a discommendation to it, that it can doe no more.

3. Take notice he is not onely an enemy to our government, but to the confession of faith, brought in by the revernd Assembly to the Parliament; and to shew how he distastes it, he thinkes not one place enough in his Sermon to manifest his dislike; wherefore I observe hee hath 3 loose flings at the confession of faith, as in *page* 7. *l.* 16. and *page* 23. *l.* 28. and here in this place of which I am mentioning, *pag.* 7. *l.* 5.

4. He makes that Reformation which the godly Presbyterian Ministers and people desire, to be no better then the Reformation of the Scribes and Pharisees, notorious Hypocrites; Though my conscience bears me witnesse, and his also could testifie, would hee become a judge of righteous thoughts, that they of a Presbyterian judgement rest not in outward formes and professions, as the Scribes and Pharisees did; but presse an inward change as well as an outward conformity: urge men to get into Christ as well as into a Church; and entreate men to endeavour Heart-Reformation, as well as Church-Reformation: how unjust then is Master *Dells* uncharitable charge against that Church-Reformation which is laboured for?

Reader, I thought fit to let thee know, that in *page* 7. *l.* 20. he hath added an objection & answer which he did not preach; I am only ingaged to answer what he preacht, though the answer to the objection in the latter part is unsound, yet I shall passe it over with silence.

I appeale to all that are spirituall, what heart or nature was ever changed by this sort of Reformation; so tis printed, but 'twas preacht otherwise, in these words. *I appeale to you all, and to all the Kingdome, and to all the world, what heart was ever changed by this sort of Reformation.* mr. Dells Ser. p. 9 18.

Animadvers.

Twere well it could be found what the mystery is, that now Mr. *Dell* printing his Sermon should appeale to them that are spirituall; but when he preacht it, would not vouchsafe the Parliament such an expression, but onely say I appeale to you all; truely a man indifferent on both sides would give this reason; as if Master *Dell* thought the Parliament were not spirituall, but carnall and weake, and not competent judges of the matter, but in his appeale to the people would call them spirituall, as if there were among them more discerning judges. And truely there is a phrase in his reply, *pag.* 42. *lin.* 7. that strengthens me in this thought, as if this were his opinion; for he

he tearmes them to be but the world that thinkes ill of his Sermon: so that if the Parliament should thinke ill of his Sermon, they should lye under the same condemnation to be but the world; and so not spirituall in his esteem.

But let us looke what a braggadocian he is, in making his appeale, as if all the world were not able to controll him; as if *Goliah*-like none durst venture to encounter with him, or gaine-say what he affirmes. That which he appeales to all, is this, whether by an Ecclesiasticall-Reformation any heart or nature was ever changed, if hee would hearken to *Augustine*, he saith *quod perplurimi conversi suo tempore fuerunt ob metum pœnæ.* Hee affirmes that many of the Donatists were couverted, for feare of Ecclesiasticall censures, and civill punishments from the secular powers. And *Sibellius* on (*Iude v.* 23.) these words, *others save with feare pulling them out of the fire*, expounds them of Church-discipline, that the Church should throw out and excommunicate obstinate and notorious sinners; which should so terrify and affright their consciences, that it should be a meanes to saves their soules; and *Paul* saith that the end of Ecclesiasticall-discipline is, *that the soule might be saved in the day of the Lord Jesus*, 1 *Cor.* 5.5. yea, though God might not give such frequent testimonies of conversion by Ecclesiasticall-Reformation, yet very often I finde the usefulnesse of it, in a way of conviction, 2 *Thes.* 3.14. When the Discipline of the Church was so strict that the members thereof kept not company with a scandalous sinner, this was the way to make him ashamed. So *Hymeneus* and *Alexander* being excommunicated, it was for this end, that they might learn not to blaspheme, 1 *Tim.* 1.20. Mr. *Dell* then in his appeale to all the world may finde some who were in the world, who held that God may so blesse Ecclesiasticall Reformation that some have beene converted, many convinced by it.

gust in E-
st: 48.

bellius on
de v. 23.

Mr. *Dell* having by five differences distinguisht Heart-Reformation from Ecclesiasticall Reformation; thinks that by casting a lustre on the former (which indeed it deserves) hee doth blemish the latter, but yet if severall passages in his Sermon bee well weighed, instead of casting a reproach on Ecclesiasticall Reformation, God made the mouth of an adversary to a Regular Government speak what it never meant, and a commendation thereof to bee in his expressions, though farre besides his intentions; so that instead of giving it a wound, he hath given it a plaister, and done much like that inraged man that *Plutarch* speakes of, who bearing a grudge against *Prome-*

theus

Theus the *Theſſalian*, meeting him, drew his ſword, thruſt him into the body, thought thereby to kill him, but it was ſo ordered by a divine hand, that the thruſt of the ſword was into his Impoſthume, by which the corruption was let out, his life ſaved, and his Impoſthume cured, which by all the care of friends, and skill of Phyſicians could not be cured before: As God made *Caiphas* prophecy truth concerning Jeſus Chriſt, whom he neither knew nor reverenced, even ſo hath the Lord made Mr. *Dell* ſpeak well of that Government which he neither underſtands nor loves, for obſerve what hee writes of *Eccleſiaſticall Reformation, that it buſieth it ſelfe in reforming the outward man*, Serm. *p.7.l.2. That it reaches to the body and orders that, yet attaines not to the ſoule, p.7.l.35. That it reformes outward and groſſe ſinnes. p.8.l.14. That it brings men to outward order and conformity, p.9.l. ult.* Now truely mee thinks this is a tolerable commendation of our Church-Reformation, that it can doe ſo much (by Mr. *Dells* owne confeſſion) and no ground for the diſcommendation of it that it can doe no more, but leaves heart-Reformation for Jeſus Chriſt, whoſe work it is. Ioh. 11. 50.

Maſter *Dell* proceeds to make uſe of the Lords ſpeech to *David*, 1 *Kings* 18.8. *Whereas it was in thy heart to build mee a houſe to my Name, thou didſt well, it was in thy heart, nevertheleſſe thou ſhalt not build mee a houſe, but thy ſonne ſhall, &c. And elſewhere the reaſon is rendred, becauſe thou haſt been a man of Warre, and haſt ſhed blood.* mr. Dells Ser. p. 13. l. 30.

I have nothing to ſay againſt the Scripture quoted; I beleeve it to be unqueſtionably true (though Mr. *Dell* was pleaſed to accuſe mee, as if this Scripture could not be quiet for me) yet I have ſomething to ſay againſt his ſenſe of this Scripture; and his abſurd Application thereof. As I apprehend Mr. *Dells* ſenſe of that Text, he carryes it thus farre; that it would bee abſolutely evill in *David* to build the Temple, becauſe hee had had warres and had ſhed blood; indeed this is the Papiſts reaſon, from whence they argue (as *Peter Martyr* well obſerves on the booke of *Samuel*) that Clergy-men muſt not be in Armes, muſt not be warlike men, and if this reaſon ſhould hold good, it would be unlawfull for Mr. *Dell*, being a Miniſter, to be a Chaplain in the Army; now this could not bee the reaſon ſimply why *David* ſhould not build the Temple, becauſe he had ſhed blood; for this ſhould then have hindered *Solomon* from building the Temple, for *Solomon* had ſhed blood, had a hand in killing *Joab* and his Brother *Adonijah* alſo. The true reaſon why *David* ſhould not build God a houſe, was this: becauſe *David* had not leiſure nor opportunity Animadverſ. Vide Toſtat. buſenſ. in Ch. 22. 8.

tunity in regard of continuall wars, to set about the work, therefore God indulged him; The Lord considering that during *Davids* seven yeares and a halfes Reigne over *Judah*, there was a continuall war between the house of *Saul* and *David*, then after hee was King of *Israel*, hee had wars with the *Jebusites* in *Jerusalem*, afterwards fought twice with the *Philistines*, and still set upon by daily assaults; it was inconvenient for him to build the Temple, considering also that
King 5.15.6 there was to bee above sevenscore thousand men to bee imployed about the building of the Temple, which *David* could not conveniently spare from the warre during his Reigne, this then was the onely reason why God dispensed with *David*, that hee should not build the Temple; not as if it had been evill in him to undertake it, but inconvenient for him, because he had not leisure or time to undertake so long and great a work.

I have something likewise to say against his absurd application of that Text in 1 *King.* 8.18. He applies it thus to the Parliament.

Ir. *Dels* Serm. 14. *l.* 1. *So I say to You touching this work of Reformation, You did well that it was in Your hearts to reforme the Kingdome of God, and the spirituall Church which is Christs dear bodie, nevertheless You shall not reform it, for You have been men of War, and have shed much blood, but Christ the Prince of Peace, he shall reforme the Church of God: when You understand the Reformation of the Church to be as great as the Work of Redemption, You will acknowledge the Work is too great for You.*

Animadvers. Reader observe, there are no lesse than six absurdities in his Application of the Text, 1 *Kings* 8.18. to the Parliament.

Absurdity. First, he takes it for granted, that it was in the Parliaments heart, as if they should undertake this work of heart Reformation; which doubtlesse was never in the thoughts of their heart, they well know and beleeve it is Christs work and not theirs to reforme the heart.

Absurdity. Secondly, he takes for granted, that this was a good thought in the Parliament to undertake the work of Reformation in men; whereas, if this thought had been in any of their hearts, (which I beleeve never was) it had been an impious and unwarrantable thought; to think to doe that work, which belongs onely to Jesus Christ. As 'tis a bad thought in the Pope to conceive he can give pardons for sin; 'tis as bad in any, if he should think hee can give Grace to sinners.

Absurdity. Thirdly, he takes it for granted that the intention in the Parliament to reforme was good, but the execution of that intention was evill: whereas, certainly, if the action or the execution of a thought be evill, the

the intention to that action muſt be evill alſo; if to act murther, adultery, theft, be evill, to intend to act any of theſe muſt be evill likewiſe; ſo, if the Parliament ſhould make it their work to reforme mens hearts, and that be evill, then undoubtedly the thought and intendment of this work, muſt be evill alſo; which may evince Mr. *Dell*, of a third abſurdity, in holding that intention in the Parliament to be good, and the execution of this evill.

Fourthly, He makes it the ground or reaſon why the Parliament ſhall not make it their work to Reforme the ſpirituall Church (as he calls it) *i.e.* why they ſhall not undertake to reform mens hearts, becauſe they have been men of warre, and have ſhed much blood; ſo that belike, if the Parliament had not been a warlike Parliament, then it had been their work to undertake to reforme the hearts of men; but they having ſhed much blood, muſt not now meddle with the Reformation of the Church; well argued Mr. *Dell*. 4 *Abſurdity.*

Fifthly, by this manner of arguing, becauſe the Parliament have been men of warre, and have ſhed blood, and therefore cannot reforme the Church; if this reaſon ſtood in force as the impediment, then Jeſus Chriſt himſelfe ſhould not undertake this Work of Reformation (which would bee blaſphemy to conceive) for Chriſt is a man of warre, and is ſaid to have his veſture dipt in the blood of his enemies, which *Brightman* expounds to bee the Turk in the Eaſt, the Beaſt, and the falſe Prophet in the Weſt. Now all warres againſt Turk and Pope, are Chriſts warres, done by his Authority and approbation; ſo likewiſe the warre which the Parliament hath undertaken may be ſaid to be rather Chriſts warre then theirs, his Cauſe, his people, his Truth, his glory being concerned therein. Now this Reaſon would exclude Chriſt (which God forbid) as well as any other, from ſetting about Church-reformation. 5 *Abſurdity.* Brightman on Revel. 19. 13.

Sixthly, hee layes a blemiſh on the Honourable Houſe of Commons, as if they did not yet underſtand the Reformation of the Church; and as if they did not yet acknowledge, that to reform mens hearts is too hard a work for them; I beſeech you obſerve whether his words bring him not into this Abſurdity. His words are theſe, *pag.* 14. *l.* 13. *You did well that you thought to reform the Church, but when you underſtand the Reformation of the Church, is as great a work as the redemption of it, You will acknowledge the work is too great for You.* 6 *Abſurdity.*

Doe not theſe words plainly intimate, as if the Parliament did not yet underſtand the Reformation of the hearts of men to be as great as

the work of Redemption, and as if they did not yet acknowledge this work of Reformation to bee too hard for them; Oh the impudence of the man that should cast such a shameless aspersion on so grave and judicious a Councel, so intelligent and profound in matters spirituall and civill.

Mr. Dels Serm. p. 15. l. 31

Christ sent his Disciples not forth with any power of swords, or guns, or prisons to reforme the World, or with any power of States or Armies, but sent forth poore illiterate and mechanick men, and onely armed them with the power of the Word, and behold what Wonders they wrought by that power alone!

Animadvers. See Mr. Rutherfords due light of Presbyteries, p. 353. conclus. 1.

1. Presbyterians (as well as Mr. *Dell*) grant that fire and sword, prisons, and the co-active power of the Magistrate by inflicting corporall punishments, is not Gods way of planting the Gospel in a heathen nation which never heard of the Gospel before: All Protestant Authors acknowledge that it is the Word, not the sword that must propagate the Gospel; let the Pope, Spaniard, Mahomet, propagate Religion by the sword; I know none of a Presbyterian judgment that pleads for that.

2. Those of a Presbyterian way do utterly renounce this practise; acknowledging the power of Church-reformation extends not so farre as to reach to estate, liberty, or life, the censures of the Church are onely spirituall, such censures that reach to estate, liberty, or life, are committed onely to the Magistrates hand; wherefore Mr. *Dell* is to blame here tacitly to suggest, as if some would have swords, guns, and prisons to be the Churches weapons, and instruments; and what hee doth but privately hint at, here he doth openly declare elsewhere, as if *some in this age preacht that the government of the Church, which hath power over mens estates, bodies and lives, belongs not to King nor Parliament, but to the Ministers and their Elders*: Some indeed may preach it, as Mr. *Dell* hath written it, upon hear-say, and so charge that on the Presbyterians what they never meant; unlesse he names the men, and proves the words, I shall not beleeve that any of a Presbyterian judgement should preach thus: read over all the Presbyterian Authors about Ecclesiasticall discipline, they unanimously renounce that the government of the Church reaches to mens estates, liberty and lives, but that censures in those regards belong to the secular powers.

See Mr. Dels Epistle Dedicatory third case.

3. That because Christ sent out his Disciples without power of swords, States, or Armies, to propagate the Gospel; it will not therefore follow, that States should not employ their outward power to pre-

preſerve the goſpel in ſafety from open enemies without the Church, and in truth from perverting Heretiques within the Church, which is all that Presbyterians deſire that Magiſtrates ſhould doe.

Reader, take notice that Mr. *Dell* in handling the third generall, which was, by what meanes Chriſt brought about this Reformation; he gives an Orthodox anſwer, that 'tis brought about by the Word and Spirit, *Serm. p.* 14. but yet in the explicating and amplifying of theſe two meanes, hee hath very harſh and unſavoury paſſages againſt the morall Law, which makes mee ſuſpect him to be tainted with the Antinomian errour. I'll gather up his own words ſcattered up and downe his booke, as in *pag.* 17. *lin.* 23. hee ſaith, *The word by which the Church is Reformed is not the word of the Law, for the Law made nothing perfect, but the word of the Goſpel, this, this is the onely-word that workes Reformation*, by which it ſeemes to mee hee excludes the Law from being any way inſtrumentall for the converting and reforming of a ſinner. Then obſerve further in *pag.* 18. *lin.* 5. hee ſaith to the ſame effect, *That the word whereby Chriſt Reformes, is not the word without us, as the word of the Law is, but the word within us.* Then in *pag.* 19. *lin.* 3. hee ſaith, *That the word of the Goſpel is the onely reforming word, and if there bee never ſo much preaching, if it bee but legall, it will Reforme no body aright*: Now what he meanes by legall preaching, I cannot tell; for my part I account that onely to bee legall preathing, either to cry up the obſervation of the ceremoniall Law, or to preach juſtification by the workes of the morall Law; beſides this, I know not what is legall preaching: Surely Mr. *Dell* hath not ſuch cauſe to taxe the godly Miniſters of this Kingdome to be legall Preachers, for who goes about to ſet up the ceremoniall Law for the obſervation thereof, or the morall Law to get juſtification thereby? I know none: but if Mr. *Dell* meanes, that to preach the duties of the morall Law, or the matter contained in the Law, (which to mee ſeemes to bee his ſenſe) that this cannot bee inſtrumentall to reforme the heart; in this I am againſt him, and the Scriptures alſo gain-ſay him touching this matter; *When the Levites read the Law, and expounded it, the people wept very ſore, Nehem.* 8. 8, 9. A good evidence of the Reformation of ſome among them; beſides the preaching of the Prophets was but an expatiating and explicating the duties commanded in the Law of *Moſes*, and ſhall we imagine that none were reformed by that way of preaching? beſides, to what end doth Chriſt himſelfe expound and preſſe the Law, *Mat.* 5. and the Apoſtles after him urge the duties of the

the Law, *Eph.* 6. 1, 2. *James* 2. 8. 10, 11. If preaching the duties of the morall Law, or the matter contained in it, could be no wayes instrumentall to reforme the hearts of men? I have herein beene too large.

I shall onely mention one unsavoury passage more about the Law, then proceed to what else may be justly excepted against, 'Tis in *page* 19. *lin.* 14.

Mr. Dels Serm. p. 19. l. 14. Animadvers.

In the Law there was letter without the Spirit, and so that could doe nothing, but in the Gospell the word and the spirit are alwayes joyned together.

Here hee falls into the Socinian Error againe, as if the Spirit did not accompany the Ministery of *Moses*, as if there was in the Law onely the letter without the Spirit, whereas indeed the efficacy of the Spirit was as Really operative then as now, though not so abundantly.

Doth not the Scripture assure us that the Spirit did accompany the Ministery of the Prophets, and did not Christ by his Spirit preach unto the Old World in the Ministery of *Noah*? How then dares Master *Dell* affirme that *in the law there was letter without the Spirit*? But then observe he runs into another error, that *in the Gospell the Word and Spirit are alwayes joyned*. If this were true, then certainly none could perish that heare the Gospel, which would be neare of Kin to *Origens* opinion, that all shall bee saved; yea by this tis manifest that in the Gospel the Word and Spirit are not alwayes joyned together, in that the Gospel becomes a blocke of offence to some, and a savour of death unto death, 2 *Cor.* 2. 16. which could not be if in the Gospel the Word and Spirit were alwayes joyned together.

1 Pet. 19. 20.

Mr. *Dell* Serm. p. 20. l. 32.

Object. *Yea but I hope you will allow Secular power too, may not the spirituall Church of Christ bee reformed with Worldly and Secular power?*

I answer, *by no meanes, and that for these causes.* So it is printed, but it was preacht thus; I answer by no meanes, *and what I say I shall make good out of the Gospel, if it offend any, wee cannot helpe that the word of God should bee a stone of stumbling and rocke of offence.*

Animadvers.

All these words are left out in the printed Copy; and what should be the reason thereof? Oh that the omission of these words did arise from a suspicion of the invalidity and impertinency of his proofes for what he intends: if this did abate his confidence in the Presse from what it was in the Pulpit, I should in time hope that he would with *Augustine* write a booke of Retractations, and reclaime his dangerous opinions; I am not in despaire as touching this, for hee hath turned from Episcopacy to Independency, and now for

Anarchy

Anarchy; and who knows whether he may not turne for Presbytery in the end, which is my earneſt deſire to God for him, ſince I heard and read what opinions he holds.

There is one thing more I might inquire into, What reaſon Mr. *Dell* had to uſe thoſe words as a Prologue to what hee was to ſay, *If it offend any we cannot helpe that the Word of God ſhould be a ſtone of ſtumbling and rocke of offence.* If hee intended onely that Magiſtrates cannot reforme the heart, that is Chriſts worke alone; I doe not thinke there was one in the Congregation that would bee, or could bee offended at that; wherefore it made me thinke when hee uſed thoſe words, that ſomething either erroneous (as indeed it was) or controverſall would fall from him, elſe there had beene no need of ſuch a Preamble as that was.

I will now addreſſe my ſelfe to view over thoſe cauſes or reaſons he gives, why he will by no meanes grant the Spirituall Church of Chriſt, to be reformed by worldly and Secular power, which if hee meanes in this ſenſe that Secular powers cannot Reforme the heart, hee might well ſpare his paines in alleadging reaſons; all the Congregation was fully ſatisfied in that without further reaſons; but certainly ſomething elſe theſe cauſes hee laies downe were intended for, to plead for ſome ſuch thing as this, that becauſe the Magiſtrate cannot reforme the heart, therefore hee muſt not put to his hand to repreſſe the divulging of Hereticall opinions; nor puniſh thoſe perſons that doe: I cannot diſcerne at what marke hee ſhould aime at but this. I now come to conſider of the Cauſes or Reaſons as he layes them downe.

His firſt Reaſon:

Forcible Reformation is unbeſeeming the Goſpel, for the Goſpel is a Goſpel of peace not of force and fury; Civill Eccleſiaſticall Reformation reformes by breathing out threatnings, puniſhments, priſons, fire and death. Mr. Dell Ser. p. 21. l. 1:

To ſtrengthen this, he quotes many Authors, in *page* 21.

Animadverſ.

Obſerve 1. If by forcible Reformation he meanes that a Chriſtian Magiſtrate ſhould not force by fire and ſword, an heathen people to embrace the faith, I ſhall not contend with him; but if he meanes that Magiſtrates muſt not among people profeſſing the faith, put forth their power to ſuppreſſe Hereſies, and puniſh the divulgers thereof, this is not unbeſeeming the Goſpel, but moſt conſonant unto it. For did not *Paul* in the want of a Chriſtian Magiſtrate in

an extraordinary way doe the Magistrates worke, inflict a bodily punishment on *Elymas* the Sorcerer, struck him blinde, onely because hee would have seduced *Paulus Sergius* from the faith? *Act.* 13.8, 9, 10, 11. Now what *Paul* did extraordinarily, the Christian Magistrate may doe ordinarily as an ordinary act of his charge. There are a cloud of witnesses that affirme this, that it is the Magistrates duty to suppesse errors, and punish the spreaders thereof.

nchium in mis-sam. in cap de gistratu sic bit omnes fere nostratibus ius sunt sen-tiæ quod Ho-rei sint gladio nitudi.

ta in libum tra Holderum Mac. Andreæ no 81. *edito* 21.

Zanchy saith, *That almost all Divines in his time were of this minde, that Hereticks were to bee punisht with the sword.* So is *Beza* likewise who saith, *Docemus Christianis Magistratibus præcipue dandam operam, ut purus ac sincerus Dei cultus vigeat ejusque perturbatores ut res postulat, authoritate sua legitime judicatos, capitali quoque pœna si necessitas et sceleris magnitudo postulent, coerceant potius, quam ecclesia detrimentum capiat.* The Christian Magistrate (saith *Beza*) should use his endeavour, that the pure & sincere worship of God might flourish, and that he should restraine and punish, and that with a capitall punishment, if need so require, all the disturbers thereof, rather then the Church should receive any dammage. Of the same minde is *Bullinger, conc.* 18. *fol.* 89. and *Aretius in Historia valentini gentilis. Daneus in Ethic. Christi, lib.* 2. *c.* 13. *fol.* 199. So *Junius in defensione,* 2. *de Trinitate adversus Samosatenianos edita Heidelb.* Ann. 1591. *p.* 40. now lest it might invalidate what these Orthodox Divines assert as being of a Presbyterian judgement; I shall here insert what some of the Independent way doe hold, touching the Magistrates power, in suppressing Heresies and punishing the promoters thereof. Mr. *John Goodwin* in a booke, intituled *M. S. to* A. *S. pag.* 50. saith that *if the Magistrate avoid this danger, that hee smite not the truth of God instead of Heresie, and the Worship of God instead of superstition,* he professeth, *that for his part when the civill Magistrate shall bee far enough out of this danger of fighting against God* (in opposing truth instead of Heresie) *hee hath nothing to say against his fighting with superstition, Heresie, Schisme, as well as corruptions in manners*: Hee grants what the Presbyterian desire; so doth Mr. *Burton* likewise in his vindication of the Independent Churches, *pag.* 70. *you must distinguish betwixt mens consciences and their practice, the conscience simply considered is for God, but for mans practises, if they bee against any of Gods commands of the first or second Table, that appertaines to the civill Magistrate to punish, who is for this cause called* custos utriusque tabulæ, *the keeper*

of

of both Tables. I ſhall only inſtance in one more, the glory of their way; I mean that man of God, Mr. *Burroughs*, who quotes that text in *Deut.* 13.6. *That the Magiſtrate muſt not tolerate, but may inflict death for Idolatry; yea, as hee ſaith, leſt any ſhould put off this, ſaying this is in the Old Teſtament; be therefore to take this off, doth urge,* Zach. 13.3. *He that takes upon him to propheſy, to ſpeake lyes in the name of the Lord, his father and mother that begat him, ſhall ſay unto him, thou ſhalt not live, and they ſhall thruſt him through when he propheſyeth.* And this Text he affirmes to be a prophecy of the *times of the Goſpel*; *not as if the parents ſhould preſently run a knife into him, but that they ſhould bee the meanes that ſuch an erroneous Idolatrous Prophet, or Teacher, ſhould bee brought before the Civill Magiſtrate to receive condigne puniſhment, even to the taking away his life.* See Mr. *Burroughs* of he Diviſions, p. & 21.

2. Obſerve that the many quotations in *pag.* 21. prove onely that an Heathen people muſt not bee forc't by fire and ſword to embrace the Faith; but contradicts not this, that a Chriſtian people ſhould not by the Chriſtian Magiſtrate, bee puniſht for, or reſtrain'd from the profeſſing of blaſphemous opinions, or damnable Hereſies.

3. Obſerve, 'tis an unjuſt charge on Eccleſiaſticall Reformation, as if that did breath out threatenings, puniſhments, priſons, death. The Church by all its cenſures can inflict no corporall puniſhment, 'tis the ſword in the Magiſtrates hand only muſt do that; thus much in anſwer to the firſt cauſe.

His ſecond reaſon he layes downe, is, *That forcible Reformation is unſuitable to Chriſts Kingdome*; which if it bee meant in the ſenſe mentioned in my Animadverſions on the foregoing Reaſon, 'tis no wayes unſuitable to Chriſts Kingdome, but is aſſented to by Presbyterians and Independents alſo, as conſonant to the word. Now under this ſecond cauſe hee hath this groundleſſe aſſertion, *viz. You may as well goe about to bring the Angels of Heaven, under an outward and ſecular power, as the faithfull, who being borne of the Spirit, are more ſpirituall then they*, Serm. p. 22. l. 21. Mr. *Dells Ser* p. 22. l. 16 Mr. *Dells Ser* p. 22. l. 21.

If Mr. *Dells* aſſertion ſhould be beleeved, that the faithfull are more ſpirituall then Angels; then foure abſurdities would follow: *Animadverſ.*

1 Civill Lawes muſt have no more to doe with the faithfull, then it hath with Angels; (who are above the reach of humane laws.)

2 If more ſpirituall then Angels, then muſt they have no bodies, as Angels have not.

3 If more ſpirituall then Angels, then muſt they be more free from ſin then they are,

4 If more ſpirituall then Angels, then men whiles they live here, ſhould have a greater degree of grace then Angels have. Conſidering then that the faithfull here on earth are to bee ſubject to humane Laws, which Angels are not, ſeeing they have bodies which Angels have not, and have ſinne in their natures, and imperfection in their graces, which the Angels of heaven have not, I cannot ſee reaſon why Mr. *Dell* ſhould ſay, *That the faithfull and elect were more ſpirituall then Angels.*

Mr. *Dells* Serm. p.23.l.1. Animadverſ.

His third Reaſon, by forcible Reformation, humane Inſtitution is ſet up.

I ſhall bee as briefe in my anſwer, as hee is in this Reaſon; If humane Inſtitution ſhould bee ſet up by the Civill Magiſtrate, (which is not intended by any) as a part of Gods worſhip this would bee unjuſtifiable; but if humane Inſtitutions bee ſet up (*circa ſacra*) onely as a prop to Gods worſhip, by their Civill ſanction to give protection for the free and publique exerciſe of the worſhip of God. Againſt this there can be nothing juſtly objected.

Mr. *Dells* Serm. p.23.l.9. Animadverſ.

His fourth Reaſon, *It brings men into blind obedience.*

If Eccleſiaſticall Reformation brings men into blinde obedience, this is but an accidentall effect, the fault lies not in the Reformation, but in the ignorance of a mans owne minde, or perverſneſſe of will, that will not know or learne.

Mr. *Dell* Serm. p.23.l.35. Animadverſ.

His fifth Reaſon: *It makes men Hypocrites, and not Saints*; yea, ſaith afterwards, *pag.24. lin.13, This Reformation makes no Saints, but all Hypocrites.*

If Church-Reformation (confirmed by the Secular Power) makes Hypocrites, this is but an accidentall effect as the former was, the fault is not in the Reformation, but in the unſoundneſſe of mens hearts. This would reflect on the ſincere powerfull preaching of the Word, as well as the Reformation; for by living under it, many are moulded into a forme of godlineſſe, who yet are hypocrites; ſhall the word be therefore blamed? *Joſiah* in that glorious Reformation in *Judah*, cauſed all *Judah* to ſtand to the Covenant, 2 *Chron.*34. 32. yet many of thoſe that did ſo were but meere hypocrites, as they are charged by *Jeremiah*, c.3.6,10. ſhal therefore the Covenant he then preſt upon the people be ill thought of; becauſe many did ſhew themſelves hypocrites after their taking of it?

Mr. *Dells* Serm. p.24.l.16.

His ſixth Reaſon, *Hee ſaith, it cauſeth diſturbances and tumults in the world.*

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In laying downe my anſwer to this fifth cauſe. I ſhall ſuggeſt theſe foure particulars. *Animadverſ*

1. That this effect is but accidentall, as the two former were: diſturbance and tumults doe not ariſe from any thing in Eccleſiaſticall Reformation, but from the turbulency and violence of mens ſpirits, who plead for a lawleſſe liberty, and are loath to be reſtrained by the golden reines of Diſcipline.

2. That diſturbances and tumults following a Reformation, is no grounded Argument that that Reformation is evill, for then this would condemne Jeſus Chriſt himſelfe, for when hee came from the boſome of his Father to reforme his Church, 'tis ſaid, That *hee came not to ſend peace in the world, but a ſword; for I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, &c. Mat.* 10. 34, 35. Now becauſe theſe offences and differences doe ariſe becauſe of Chriſt, dare any lay the blame on him, as if hee were the cauſe thereof?

3. Where Presbyteriall Government is in uſe protected, and confirmed by the Civill Magiſtrate, there is moſt peace, union, and brotherly love, and leaſt diviſions and diſturbances; ſhould I confirme this by quoting any Author of a Presbyterian judgement, ſome would not therefore beleeve it; wherefore that holy man of God, Mr. *Burroughs*, though hee bee dead, yet hee ſpeaketh, in a Speech of his at Guildhall, on Friday, *October* 6. 1643. hee hath theſe words, That *Scotland is certainly a Nation that God doth love, a Nation that God doth honour, it is a Nation that is united the moſt firmely under Heaven; wee may truly call it a Phiadelphia, had wee the like union among us, O what great things had wee done before this time:* So it ſhould ſeeme in Mr. *Burroughs* opinion Presbyterian Government was no cauſe of Diſturbances and Tumults, but a bond to union: yea, Mr. *Burroughs* was not alone of this minde, but the other foure Apologiſts, Mr. *Goodwin*, Mr. *Nye*, Mr. *Bridge*, Mr. *Simpſon* acknowledge, that Presbyterian Government hath been accompanied with more peace then other formes of Government, ſee the Apologeticall Narration, *p.* 4. Is not Mr. *Dels* charge then unjuſt, that Eccleſiaſticall Reformation which Presbyterians deſire to ſettle, doth breed diſturbances and tumults in the world.

4. Where Errors and Hereſies ſpread, are connived at, or tolerated for want of Eccleſiaſticall Reformation, there are likely to be

most disturbances and divisions? This generation can give a sighing testimony hereto. *Spanhemius* in a small Tract, or Narration of the rise and progresse of the *Anabaptists* in *Germany*, declares that they occasioned many commotions, and the effusion of much blood in those parts of the world; what the Division of the times may doe among us, who knows? These particulars considered, Mr. *Dell* and others of his minde had more ground to lay these brats of Disturbances and Tumults at their owne doores, that cry downe an Ecclesiasticall Reformation, and cry up a Toleration, then father it upon them who desire unity, truth, and order.

Spanhemius largeth the *Anabaptists* in *Germany*, to bee the occasion of many commotions.

His seventh Reason, *Christ useth no such outward force, it was foretold of him, That he should not strive, nor cry, nor lift up his voyce in the streets, to call in outward and Secular aide and power.* 'Tis true, Christ used not outward power, and who saith hee should? doe not (as I have said before) all Presbyterians hold, that the Word, not the Sword must propagate the Faith; but what then, did not Christ call for outward aide from the Rulers of the world to preserve the Faith? are wee not enjoyned by Christ to pray for Kings, that they might protect us in the profession of godlinesse? are not Kings nursing Fathers, appointed by Christ to take care of his Churches safety? Doth not Mr. *Dell* say as much, that the Magistrate should protect us in godlinesse. It is worth your notice, that hee doth not onely corruptly expound, but impudently adde to the Scripture. Hee tells you, *That it was foretold that Christ should neither strive nor cry, nor lift up his voice in the streets, to call in for outward and Secular aide and power.* Hee quotes not the place where this Prophecy is, least the Reader should readily turne to it, and so discerne his perverting of the sense, and adding to the words this phrase, *To call in for outward and Secular aide*, which is not in the Text; yet hee would make the world beleeve, as if it was prophesied of Christ, hee should neither strive, nor cry, nor lift up his voice in the streets to call in for Secular aide; that holy Prophecy (which hee doth so grosly abuse) is in *Isaiah* 42. 2. *Hee shall not cry, nor lift up, nor cause his voyce to bee heard in the streets*: which *Calvin* expounds indeed to bee a Prophecy of Christ, (but farre from what Mr. *Dell* intends) signifying, that Christ comming in the flesh, should bee without pompe and worldly glory, that hee should not bee received as the Princes of this world, for when they come through some popu-

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Mr. Dells Sermon, p. 24. l. 33

Animadvers.

Reply, p. 36. line 13.

Illendit qualis Christi adventus sine pomp. aut apparatu regalis Regibus terrenis esse solet, adventu enim regum varii crepitus & insolentes acclamationes, Calvin in loc. Id. Wolfe, Musculus, in 2442. 2.

lous City, they are received in great state, and with loud acclamations from the people. And *Musculus* saith to the same effect also, that Christ delighteth not in pompe and vaine glory, as the Princes of the world doe, but would live and lead an obscure life in the world. This I onely urge to shew his grosse mistakes, and folly in adding that clause to *Isaiahs* Prophecy, which overthrows the Prophets intendment in it.

As the Disciples shooke off the dust of their feet as a witnesse against them that received not their Doctrine, this is all that Ministers of the Gospel can doe to any that refuse their Doctrine, and not goe to the Secular Magistrate to ask power to punish them, or imprison them, &c. Mr. *Dells* Serm. p. 25. l. 15.

'Tis one thing for a man not to receive the Word, and another thing to vent blasphemies and errours against the Word; I grant, that Ministers must not goe to the Secular Magistrate to have men punisht who doe not beleeve or receive their Doctrine, nor are any punisht for this; yet Ministers must go to the Civill Magistrate to have Heretiques and Blasphemers punisht by his hand; else guilt lyes upon them. Now because I perceive the thing which Mr. *Dell* drives at, is to deny this, as appeares by a following passage, *pag.* 25. *line* 32. avoid an *Heretique, but not imprison him, or kill him, or banish him:*) I shall therefore make this good, that 'tis no such new or unheard of thing, that Ministers should call to the Civill Magistrate to have Heretiques punisht; I may make it evident from the most ancient and generall Councell. The *Nicene* Councell after they had cast out *Arius* the Heretique out of the Church of *Alexandria*, made their addresses unto *Constantine* the Great that hee might bee punisht: so did the *Ephesian* Councell with *Nestorius* that grand Heretique, desire *Theodosius* and *Valentinian* to banish him, which was done accordingly. Thus did the *Constantinopolitan* Councell with that grosse Heretique *Macedonius*: and the *Calcedon* Councell with the Eutichean Heretiques; yea, not onely the generall Councells, but the Reformed Churches they doe the like; yea, in *New-England* also the Churches did call to the Civill Magistrate to imprison some, and banish others, who were the broachers of damnable Heresies and Errours; and 'tis to bee observed, that *Gerrard* who did much differ both from *Lutherans* and *Calvinists* in this controversie about punishing any Heretiques with death; yet hee grants this that I urge. *Quod Magistra-* *Animadvers.* *Socrat. lib. 1. Hist. Eccl. c. 8*

tus

Gerrard, loc. com. de Magistratu politico. num. 33.

tus ad fidem Christi conversi auxilium contra Hæreticos Orthodoxi implorare possint libenter concedimus, that is, *That the Orthodox may lawfully beg the power and help of the Christian Magistrate against Heretiques.* But it may bee objected, why the Apostles and the Church in the Primitive times did not goe to the Civill Magistrate to have Heretiques punisht? *Sol.* 'Twas not as if they thought they might not warrantably goe to the Civill Magistrate, but 'twas because they knew the Magistrate was not then Christian, nor converted to the Faith, so that if they had gone to have him punish others for being Heretiques, they had bin punisht themselves for being Christians; this was the true reason of their forbearance; and yet Historians tell us, that the Primitive Christians did sometimes desire the Heathen Emperours aide against Heretiques; in particular, the Christians petitioned *Aurelianus* the Emperor to punish *Samosatenus* that grosse Heretique, which accordingly hee did, *Vide Euseb. Hist. Eccl. lib. 7. c. 29.*

Mr. Dels Serm. p. 25. l. 20.

If men bee wicked, is it not misery enough for them to refuse eternall life, except also they inflict on them a temporall death? Then hee brings in a saying of Luthers; *Quando non invocat brachium seculare? Et morte utraq; terreat mundum.*

Animadvers.

1. Take notice that Mr. *Dell* makes the misery of wicked men, which they may endure hereafter, to bee an Argument to exempt them from all corporall punishments here, as if because it is misery enough to be thrust to Hell for Murder, Treason, Theft; therefore the Magistrate must not inflict on them temporall punishment for any of those offences.

2. Take notice that the quotation of *Luthers* speech doth not serve his purpose, to prove that Magistrates must not punish Heretiques; but *Luthers* speech tends to this, that the Popish Clergy did call for the Secular powers to terrifie Protestants under the notion of Heretiques, with both kinde of deaths. Now is this a good consequence, because the Popish Clergy did call for the Secular powers against Protestants, under the notion of Heretiques, who were not so; therefore godly Ministers must not desire the Secular power against Heretiques, who are so?

Mr. Dels Serm. p. 25. l. 33.

They that doe theese things, shall not inherit the Kingdome of God, but not one word of outward and corporall punishment in all the Gospel.

Here

Here ſtill hee harps upon the ſame ſtring, as if, becauſe a man *ſhall not inherit the Kingdome of God*, therefore muſt have no corporall puniſhment. Thoſe that ſhall not inherit the Kingdome of God, are mentioned by the Apoſtle, 1 *Cor.* 6. 9, 10. to bee Fornicators, Idolaters, Adulterers, Effeminate, abuſers of themſelves with mankinde, Theeves, Covetous, Drunkards, Revilers, Extortioners, and ſuch like, *ſhall not inherit the Kingdome of God*; and becauſe of this, by Mr. *Dells* aſſertion, they muſt be exempted from corporall puniſhment; certainly all the Libertines in the Land would gratifie Maſter *Dell*, could hee but juſtifie this Doctrine. *Animadverſ.*

Chriſt reproveth his Diſciples for diſcovering ſuch a ſpirit of Tyranny, as to puniſh men for not receiving him, Luke 9. *when the Apoſtles of a Prelaticall and Antichriſtian ſpirit in that particular, deſired fire to come downe from heaven upon them that would not receive him, Chriſt did ſeverely rebuke them: then afterwards ſaith, They were of the ſpirit of* Satan, *and of Antichriſt, and that this was Antichriſt Triumphant.* Mr. *Dells* Serm. p. 26. l. 1.

You need not wonder that Maſter *Dell* ſhould call the Reverend Aſſembly the laſt prop of Antichriſt, and other godly Miniſters the Toes of Antichriſt; hee that cannot affoord the Apoſtles a good word, what can others of inferiour indowments expect from him? Oh what a cenſorious tongue hath this man, to aſperſe the Apoſtles for every infirmity, with the foule blot of Antichriſtianity! 'Tis true, the deſire of the Apoſtles was inconſiderate and vindicative, and ſhall this mole-hill bee made a mountaine, to bee called in them a ſpirit of Tyranny, a Prelaticall and Antichriſtian ſpirit? yea, to charge it upon Chriſt, as if hee ſhould ſay, They were not of his Spirit, but of Satans, and of Antichriſts, and this to bee Antichriſt Triumphant. Oh what a ſhameleſſe and ſenſeleſſe aſperſion is this! How could Antichriſt bee ſaid then to bee Triumphant, when the Myſtery of Iniquity did not begin to worke till afterward, nor did Antichriſt become Triumphant till long after the Romane Emperours relinquiſht *Rome*, and gave way to the Pope, 2 *Theſſ.* 2. 6, 7, 8. which was not till many yeares after the Apoſtles deſired fire to come down from heaven? For my part I ſhall incline to thinke they to come neareſt the Apoſtolicall practiſe and ſpirit, at whom Maſter *Dell* caſts forth his more bitter invectives. *Animadverſ.*

Mr. Dells Sermon, p. 26. l. 20

Object. *May a Christian then live as hee list?*

Anſ. *No, by no meanes, for he hath the Word and Spirit in him to keep him from living as he list, and he knows that no man in Gods Kingdome may live as he wills, but as God wills.*

Animadverſ.

1. Obſerve, though hee ſaith that man ſhould not live as he liſt, yet for any thing the Magiſtrate hath to doe with him, hee may live as he liſt.

2. He takes it for granted, as if the Word and Spirit did ſo keep a man in order, as if that man ſhould not live as it pleaſeth himſelfe, but in all things pleaſe God.

3. He concludes, becauſe men know they may not live as they will, but as God wills, therefore that they doe live as God wills, which is not true.

Mr. Dells Serm. 26. l. 24.

Object. *But would you have no Law?*

Anſ. *No Laws in Gods Kingdom, but Gods Laws, viz. the Law of the New nature, the law of the Spirit, and the law of Love.*

Animadverſ.

All that I ſhall ſay touching this, is to deſire Maſter *Dell* to looke into his heart, and try whether the law of a New nature, the law of the Spirit, and the law of Love, did guide him in preaching this Sermon, and publiſhing his Epiſtle: Would the law of Love make him ſo cenſorious of the Aſſembly, to cal them the laſt prop of Antichriſt, and to cenſure other Miniſters to be but the Toes of Antichriſt? Would the law of Love make you aſperſe the Apoſtles, that they diſcovered a ſpirit of Tyranny, Prelacy, and Antichriſtianity? truly love would keep you from thinking or ſpeaking evil, but out of the abundance of the heart your mouth ſpake, it may be diſcovered what was in the heart, by what was heard from the tongue.

Mr. Dells Serm. 27. l. 9.

Object. *But would you have ſin ſuffered?*

Anſ. *No, but more through'y deſtroyed then any powers in the world can deſtroy it, even by the ſpirit of judgement and burning.*

Animadverſ.

It ſhould ſeeme ſinne muſt bee tolerated (bee it what it will) till the Spirit comes to ſubdue it; till the ſpirit of judgement comes it muſt be ſuffered.

Mr. Dells Serm. 27 l. 27.

I crave leave to ſpeake a few words in the behalfe of two Kingdoms.

Animadverſ.

VVhen I heard him begin to crave liberty to ſpeak in the behalf of two Kingdomes, I began to liſten; I was in hope he had been turned a Scotiſt, that *Scotland* ſhould have had one good word from him, but when I heard him out the ſentence, I perceived they came not into

into his thoughts; hee is, I beleeve, as little a friend to their Nation, as he is to their government.

It grieves me to see how the City, Country, Country Towns, Villages, doe all rise up, for the most part, against the Ministration of the spirit, for this is a certaine sign of the undoing of them all. Mr. Dells Ser. p. 30. l. 11

VVhen I heard him lash the Assembly, all the godly Ministers and people of the Land who are in the Presbyterian way, I did verily imagine *London* should not escape his censure: I may say to thee, O City of Renowne, *Famous things have been done in thee*, and spoken of thee, O thou City of God, thou hast been a little Sanctuary to the banisht ones, who were scattered from severall quarters of the Land, relieved the needy, hast exhausted thy treasure to save the Nation, countenanced and encouraged a godly and powerfull Ministery within thy walls, and is this thy requitall, that thou must bee put in the front among those that rise up against the Ministration of the Spirit? *Animadvers.*

But you honorable and beloved Christians, let not your soule enter into those mens secrets, neither yet walke in their open and publike wayes, for ruine and destruction are in their paths, the way of peace they shall never know, seeing God is to enter into controversie with all flesh, for their rising up against the Ministration of the spirit. Mr. Dells Ser. p. 30. l. 33.

Observe five harsh censures in these words: 1. That the Presbyterians (for I know not whom else hee can meane) have some secret plots and contrivements, which hee wisheth the Parliament to take heed of. This jealousie springs not from a good root; *Nero* that was unchaste himselfe, thought all men else to bee so, hee guesseth at other mens temper by his owne. 2. He seemes by his words to suggest, as if the Parliament should not joyne with Presbyterian Ministers in that publique way of worship which is established. I know not what else hee should intend by that caution to the Parliament, *That they should not walke in our open and publike wayes.* 3. He censures them of a Presbyterian judgment, as if they should ruine and destroy others, or be destroyed themselves, I know not else what hee should meane by that phrase, *Ruine and destruction are in their paths.* 4. That they shall never savingly understand the wayes or means pertaining to their salvation, for so doth hee pronounce, *The way of peace they shall never know.* 5. That they doe rise up against the Ministration of the Spirit, if such uncharitable censures proceed from him that pretends *Animadvers.*

he is guided by the Law of love, what would hee not say or do when he is swayed by a spirit of revenge?

Dells Serm. p. 1. ult. Animadvers.

And thus much unto you from the Lord.

Those few graines of truth which were scattered thinly up and downe the Sermon, was from the Lord; but those heapes of chaffe, and that Masse of Errour which thou seest here discovered, was from some one else: The false Prophets when they vented the vanities of their owne hearts, would tell the people, the Lord had spoken when hee had not, that their falshoods might bee lesse suspected; undoubtedly there are many things in this Sermon, which God will never own, though it may bee confidently told you, all is from the Lord.

A Short ANSWER to an Vnlicenſed Pamphlet, entituled, *A Reply to the chiefe Contradictions of Maſter* LOVE's *Sermon.*

Maſter DELL,

I Little thought, that you who pretend ſo much to bee guided by the law of Love, and of the Spirit, would have brought forth ſuch fruits of the fleſh. The beſt word you can afford me (who never ſpake ill word of you in my life) is, *Satan, the Old man, the falſe Prophet, &c.* Well, your words ſhall provoke me to a diligent ſearch in mine own ſoul, but not to a turbulent paſſion againſt your perſon, what ever you ſay of mee ſhall not exaſperate mee to bring a railing accuſation againſt you. The truth is, I am exceedingly unwilling to ſhew your nakedneſs to the world, for men to ſee your ſhame, and were it not that the truth of God is more concerned then my ſelfe, I ſhou'd be ſilent; I cannot but ſay with the Philoſopher, *Amicus Plato, amicus Socrates, ſed magis amica veritas.* Before I ſhal ſpeak to your reply, I cannot but take notice of one paſſage in the Title of your Booke, viz. *All publiſhed for the good of the faithfull at their deſire.* To which I have Three things to ſay. See the Title-page to Mr. *Dells* Sermon.

1. That your Sermon, Epiſtle, and Reply tends directly to the hurt of the faithfull, not to their good; for what tends it to? but to pervert mens judgements, alienate mens affections from a Regular Government, and from the orthodox and godly Miniſters of the Land; and is this for the good of the faithfull? Your Booke is ſtufft with ſelfe-contradictions, Scripture-miſ-interpretations, cenſorious expreſſions, and ſcandalous aſperſions on the City, Aſſembly, and Miniſtry of the Land; and is this for the good of the faithfull? Yea, the publiſhing your Book is likely to ſow more ſeeds of Diſcord, and kindle a greater fire of Contention in the Kingdome, then you will be able to quench; and is this for the good of the faithfull? I cannot but give you notice of one thing from your name *Del*, which in the

Saxon language signifies* *Division* (from whence our *English* word *deale*, to distribute, or divide comes) and how unhappily doth your practice answer your name, and shew that Mr. *Dell* is not onely a Dissenting but a Dividing Brother; if so? how can what you publish be for the good of the faithful?

* Vide *Minsheu* in his guide into the tongues *p.* 125 *in the word Deale from the Saxon word Deelen*, dividere. a gr. διελεῖν.

2 If by faithfull you mean such of your mind and way, that your Book was published for their good, I can assure you, you misse your end, you could not doe your party a greater piece of dis-service then in publishing your Book, wherein there are such weak (yet confident) Assertions, such dangerous positions) such vain-glorious expressions, and rigid censures, which hath made you lose more friends then you have purchased.

Whereas you say it was published at the desire of the faithfull; I dare not say they are not faithfull, but I will say in this they were not wise, to desire you to publish that in Print which was so much distasted (by the Honourable House of Commons) in the Pulpit. I have no more to say to the Title of your book; I now addresse my self to answer your Reply: Wherein I must tell you that I have not had fair dealing from you, which I shall demonstrate in three Particulars.

Mr. *Dells* Reply *p.* 34. *line* 10.

1. You charge me with that which I never mentioned in my Sermon nor ever entred into my heart as if I should say, *The Reformation of Jesus Christ which hee works by his Word and Spirit in all the faithful, and in all the Churches of the Saints, is no Reformation at all*: then you demand, *How durst you affirme this Master Love*? See Mr. *Dells* Reply, *page* 34. *line* 10. I may retort upon you, *How durst you say this Mr. Dell*? in what you have laid down for my words not a syllable tending to this purpose, is to be found: such a considerable charge against me would neither have beene left out by your notary, nor forgotten by you, had I spoken such words as those; it makes me think you cannot confute what I speak, seeing you encounter with that which I spake not, a valiant champion Ile assure you.

2. You deale not fairely with mee in this, in that you pervert my words, making them to prove that which was not intended by mee: that you may acknowledge I do not wrong you, I shall give you two instances in your Reply, the one is in *page* 35. *line* 15. where you indeavour to invalidate that saying of the Apostle: (*The rest I will set in Order when I come*) for that purpose I intended it; In your Reply you intimate as if I urged it to prove the power of the Civill Magistrate

strate *circa Sacra* which I did not; I urged that Scripture in confutation of that exclusive assertion you laid down in your Sermon, *page* 5. *line* 2. *This is true Gospel Reformation, and besides this I know no other*, and elsewhere, *that this is the onely Reformation of the New Testament*, *page* 12. 22. You your selfe in writing downe my words cleere it, that I urged those words in answer to that exclusive assertion; (as you laid it downe, *page* 35. *line* 10) If no other reformation besides heart-Reformation, then (said I) I wonder how *Paul* could be so out, who said, when I come I will set all things in Order; whence I argued this must bee Church-Order, in reference to some Reformation of things externally amisse among them; and not an Order about heart-Reformation; for *Paul*, as I urged, could not order who should have grace, who not; who should not have small measure of grace, who great, this was not in *Pauls* power to Order; wherefore of necessity it must be an ordering of things by Ecclesiasticall discipline, of things externally amisse in the Church of *Corinth* by their scandalousnesse of life, and unpreparednesse of heart, in comming to the Lords Supper, or something else about externall Order, as the scope of the place (being the close of *Pauls* directions about comming to Sacrament, 2 *Cor.* 11. 34) and the current of Expositers will warrant: (*b*) *Calvin* saith expressly the Apostle meanes onely *Externall Order in matters Ecclesiasticall*, (*c*) So doth *Pareus* on the place, seeing (saith he) Paul *could not in short Epistles expresse all things needful about the particular Discipline of each of the* Churches: *therefore he promised when hee came hee would set what is amisse in order.* (*d*) So saith *Piscator*; the rest I will set in order, that is, saith he, *the things pertaining to the Order of Ecclesiasticall Government.* This text then is pertinent and prevalent enough to gainsay what you affirme; *viz.* that there is no Reformation but heart-Reformation. The other instance I shall give of your perverting my words, *page* 39. where you accuse mee that the Scripture could not bee quiet for me, as if I did deny that speech 1 *Kings* 8. 18. *where God said to* David *twas well it was in his heart to build but should not.* Alas, I meddle not with the Scripture; onely with your corrupt and absurd application of this to the Honourable House of Commons.

1 Cor. 11.

(*b*) Certum Paulus non nisi de exter decoro loq tur, *Cal.* in 1 Cor: 11.

(*c*) *Pareus* in cm dicit? lus non po rat brevibu Epistolis o nia comple quæ ad pa cularem sin larum eccle siarum disci nam & erro rum vitiorū que correct irem requir banter; ideo &c.

(*d*) Reliqua dinabo, ea s pertinentia ordinem ec siasticæ Poli tiæ, *Piscato locum.*

3. You deal not fairly with me in inserting what was most easy for you to cavil at; and omitting the strength of the Arguments I urged: and seeing you could not easily unty the knot, you would fairly cut it. And thus having shewed wherein you have not dealt ingenously with

with me, I come now to shew wherein you have dealt injuriously with the Truth. I betake my self to answer your Reply: & that I might deal fairly with you, I shal lay down (what you say were) my own words, and lay down your Reply so much as is needful; then affix an answer.

The words of mine, with which you begin, are.

Love. *Cast your eyes upon the begun Reformation, though peradventure cryed down with Confidence, no such thing as the Reformation of the Church.* See *Reply* pag. 33.

Reply. *Pag* 34. To which you reply: I *taught indeed that the Kingdom of Christ is a spiritual Kingdom, and the Reformation of it is answerable, but little thought that any man would have been so blind or worse, as to have affirmed the preaching of this spiritual and glorious Reformation, was to preach against all Reformation. Is the Reformation of Jesus Christ, which hee works by his Word and Spirit in all the faithfull, no Reformation at all? How durst you affirm this Mr.* Love?

Answ. Mr *Dell* to clear himselfe from what I charged him with (*viz.* That hee cryed down all Ecclesiasticall Reformation) saith, *That he little thought any man would be so blind or worse, to affirm that the preaching of this spiritual Reformation, was to preach against all Reformation.* To which I must needs confess, to preach of spiritnall Reformation, as it should be preacht, is not to preach against all other Reformation: but to preach of spirituall Reformation, as Mr. *Dell* preacht it, *viz.* exclusively, is to preach against all other Reformation. Yet Mr. *Dell*, to make men beleeve as if he were not against Ecclesiasticall Reformation, saith, *That he thinks him mad or worse, that affirms spirituall Reformation excludes all other Reformation*: truly I am of his mind. Now that I might turn the edge of this Assertion against Mr *Dell* I shall reduce it into this Syllogism.

Major. That man that affirms spirituall Reformation, excludes al other Reformation, is either blind or worse.

Minor. But Mr. *Dell* affirms spirituall Reformation excludes all other Reformation.

Concl. *Therefore mr.* Dell *is either blind or worse.*

The Major Proposition is evident, Master *Del* himself confesseth it in the *page* fore quoted, *p.* 34.

The Minor is as evident, *viz.* that Mr *Dell* affirms spirituall Reformation, and excludes all other Reformation; for he saith expresly, *That besides this spirituall Reformation he knows no other*, Serm. *page* 5. *line* 2. and that this spirituall Reformation is the onely Reformation of the New Testament, *Serm. page* 12. *l.* 22. what then follows, but *that M. Dell is either blind or worse*? And whereas you lay to my charge in your

your Reply, *That I should affirm the Reformation of Jesus Christ by his Word and Spirit in the faithful is no Reformation*: Truly Sir, I never durst hold so, its farre from my heart, I acknowledg heart-reformation to be the most glorious Reformation, yet not the only Reformation. I had thought you would have answered what I spake, and not unjustly fasten upon me what I spake not, but I perceive your tongue is your owne.

Love. *As if all were encompassed within the narrow heart of man.*

Reply. *Yet I said plainly enough when the heart is Reformed, all is Reformed, and Gospel Reformation though it begins in the inward man, ends in the outward, did you Sir, accuse me rightly then or no?*

Ans. 'Tis true, you said so in *pag.* 6. *l.* 22. and you said the quite contrary in *pag.* 5. *l.* 2. *Besides heart Reformation I know no other*; and *pag.* 12. *l.* 22. *Besides heart Reformation, the new Testament knows no other.* Now if what you say in one place, you contradict in another, who can help it? And whereas you demand whether I accused you rightly, in laying to your charge that you held onely for heart Reformation denying all other. I answer, I did, and I stand to the accusation still, for did not you say, *Besides heart Reformation, there is no other Reformation that you know of; and that this is the onely Reformation of the new Testament*; Let the Reader judge whether I did not then accuse you rightly.

Love. *If this be so, raise out the first Article of the Covenant.*

Reply. *page* 37. *I had rather the whole Covenant were raised out, then the least truth contained in the Word of God, though I like the Covenant well enough according to the true intention of it. And again, if the thing be truly considered, it will appeare th it you are more against the Covenant then I, for the Covenant engageth us to reform according to the Word of God, but you it seems would reform without, yea, against the Word, with outward and secular power, which you will not suffer in the Magistrates hands neither, but will needs have it in your owne.*

Answ. I have laid down all your words in this Reply, that others may discern, and you might bee convinced of the impertinency and falshood thereof; and that in five particulars.

1. In this Reply, you take not off what I urged, *viz.* If there be onely heart Reformation, then must you raise out the first Article of the Covenant, which binds to a Reformation in Worship, Discipline, and Government, which is a Reformation distinct from heart Reformation; but against this you speake not a word in this Reply, then I'le conclude that your silence gives consent.

2. You say you like the Covenant wel enough according to the true intention of it: truly Sir, you must pardon me, I cannot beleeve you; and that upon these grounds.

1. The Covenant, according to the true intention of it, tyes to the Preservation of the Reformed Religion in the Church of *Scotland* in Doctrine, Worship, Discipline, and Government; but you like not that: you had rather pull down then preserve the Discipline of the Church of *Scotland*, it being Presbyteriall; yea you call that the carnal Church that cals for the aide of the civil Magistrate for his civil sanction, which *Scotland* doth; and will you make mee beleeve you would preserve that Church or Government?

2. The Covenant, according to the true intention of it tyes us to indeavour to bring the Churches of God in the three Kingdoms, to uniformity in Religion, Confession of Faith, Forme of Church-Government, Directory for Worship; but you like not these; you have in Print and Pulpit declared your dislike against most, or all of these: How then dare you say you like the Covenant wel enough according to the true intention of it?

3. You do untruly say, that I am more against the Covenant then you. In this I hope I shall easily convince you by an induction of particular passages in the Covenant. 1. I acknowledge the Church of *Scotland* a Reformed Church, so doe not you. 2. I would in my place and calling endevour to preserve the Reformed Religion in the Church of *Scotland*, in Doctrine, Worship, Discipline, and Government, so will not you. 3. I doe acknowledge the Covenant holds forth that Reformation of Church Government or Discipline, mentioned in the first Article, to be a distinct reformation from that mentioned in the end of the Covenant, but so do not you; for you hold that besides heart Reformation there is no other. Yea, 4. I, according to the Covenant, endevour after uniformitie in matters of Religion, but you do not so, unlesse your mind bee changed from what it was when you printed a Book against uniformity. 5. I am for a Confession of Faith; but you had three passages in your Sermon against it. 6. I am for a Form of Church government; but you not so, your Sermon wil testifie against you. 7. I am for a Directory for Worship and Catechizing; you not so. 8. I acknowledge my selfe bound in my place and calling to indevour the extirpation of Schism & Heresie, as wel as Popery or Prelacy; but you do not so. These things considered, with what face can you say, that I am more against the Covenant

nant then you? I hope the ingenuous Reader will be a judge of Righteous thoughts about this matter betwixt us both.

4. You accuse me, and many others through my weake sides, as if we would Reform without and against the VVord; though the Lord knows the purpose of our hearts, that wee desire to make the VVord the rule to square all our services by; but because you onely say it, but not prove it, 'tis not worth a words speaking more.

5. You most falsly accuse me, and others of the Presbyterian judgment, that we will not suffer Secular power in the Magistrates hands, but will needs have it in our own; we desire none of the Magistrates power in our hands, which I have sufficiently spoken to in my Animadversions on your Sermon. I must needs say you shew not plain and Christian dealing, that when you cannot overthrow what Presbyterians say or practice, by convincing arguments, you would endevour to doe it by slanderous reports; this is not fair.

Mr. Iove, *If this doctrine be true, that Gospel Reformation is only spirituall, then I wonder how* Paul *was so out*, who said, *When I come I will set all things in order? surely this was a Church-order.*

Reply, *Page* 35. *But pray what outward or secular power had* Paul (*who suffered not onely much from the world, but most from the false Apostles*) *to set the Church in order? Did* Paul *thinke you use any worldly power to set the Church in order, or only the power of the Word and Spirit? But these men think if the Church be set in order by the Word and Spirit only* (*which were sufficient in* Pauls *time*) *it's likely to be out of Order for them.*

Ans. Having spoken to this Reply before, I may spare my pains now; yet must I let you know that you do me wrong in three particulars.

1. In laying down a part of my words which you thought might best serve your purpose, and leave out the other part of my words, on which the weight of my argument lay, in urging that text, 1 *Cor.* 11. 34. *The rest Ile set in order when I come*: I said this *order* must be about matters of Ecclesiasticall Discipline, and not ordering about heart Reformation, for *Paul* could not order any thing about this, who should have this Reformation, who should not; who should have grace, who not; who should have small measures of grace, who great: so *Pauls* words must have reference to externall order in matters Ecclesiasticall, as *Calvin*, *Piscator*, and *Paræus* expounds it.

4. You doe mee wrong in laying downe my words to some other thing then I intended, as if I urged that Text to prove the power of the Civill Magistrate in matters of Religion; which I did not (other

Scriptures testifie that sufficiently I need not wrest this) but onely to prove that the new Testament warrants another kind of Reformation besides heart-Reformation; consisting in Ecclesiastical Constitutions for externall order; which this Text affirms.

3. In affirming that I (with others) think, if the Church be set in order by the VVord and Spirit, it is like to be out of order for us. I acknowledg the Church is then best ordered for us, when ordered by the VVord; seeing that order allows not such confused disorders, as the want of Church Discipline would bring in.

Love. *To cry down all kind of government under heart-government, and all Reformation as carnall, because you have the civill Magistrates hand to it; is against that place in* 1 Tim 2 2. *pray for Kings and all in authority that we may lead a peaceable life in all godlinesse and honesty.*

Reply. *Well argued now indeed. Babes and Sucklings you shall come forth and answer this Master in* Israel, *the sense of this place is evidently this, that Christians should pray for Kings and Governours, that God would so incline their hearts, that whilst wee live in godlinesse under them, they would suffer us to live in peace, and not make us fare the worse in the world for our interest in the Kingdome of God, and what one drop can Mr.* Love *squeeze out of this Scripture to coole the tip of his tongue? for the meaning is not that the Magistrate should inforce godlinesse, but protect us in godlinesse.*

An. To this I have 4 Things to say, 1. 'Tis true, you have my sense in the words you laydown for mine, but not my words. I said indeed, *To cry down all Government and Reformation as carnall, because it hath the Protection or civill sanction of the Magistrate, doth crosse that place,* 1 *Tim.* 2.2. and so I say still; and in stead of your calling forth your Babes and sucklings to answer this; you your selfe dare not come forth and deny it. 2. You had need call for Babes and Sucklings to answer this; some body else had need doe it, for indeed you doe not doe it your self; nay, you grant as much as I affirme, which I shall declare presently. 3. I cannot but take notice what a charitable alluſion you have in comparing me to *Dives*, that I should squeeze a drop to coole the tip of my tongue; excellent good language for you to have in your mouth, what a damned man in Hell spake (if it bee not a Parable) where the Law of *Love* did not beare sway. You that have borrowed this one expression from *Dives*, have borrowed many other expressions from some one else, not farre from him. 4. You grant what I affirme from 1 *Tim.*2.2. You say, *the Magistrate should not inforce godlinesse, but protect godlinesse*; So say I too; if hee must protect

us,

us, how can this bee but by giving his Civill Sanction to allow us the publike exercise of that Religion and Government Christ hath set up within his Dominion? hus instead of denying, you confirm what I said.

Love. *To justle out the Magistrates power, is to justle out the first Article of the Covenant; and they that justle out that, will justle out you shortly.*

Reply. *Good Sir, ascribe not your owne work to our hands, the justling out of the Magistrate, have you not made it a chiefe part of your businesse now for a long while together? and are you not still so diligently acting it every day, that now you thinke your worke is in some forwardnesse, and are pretty well able to deale with him? and now because you would not bee mistrusted your selves, you publikely slander us with it; wee see clearely through all your slender disguises.*

Answ. To return you an answer to this, I have three things to lay down, *viz.*

1. Here you leave out my words, and vary from the sense that I intended them; indeed I said, that to justle out the Magistrates power, as if hee had nothing to doe with matters of Reformation, was to justle out them from having any thing to do with the first Article of the Covenant, no more then any common man in the Kingdom.

2. You ungroundedly say, as if I had made it, (with others) the chiefe part of our businesse for a long while together, to justle out the Magistrate: the Lord judge betweene you and us concerning this thing: Magistrates never flourisht more, nor were they any where more secured, then where the Presbyteriall government was establisht; and never was Magistracy more sleighted and opposed, then where Anabaptists and Heretiques prevailed.

3. You say, that we slander you, that wee might not bee mistrusted our selves; I could wish it were a slander, not a truth; as for any mistrust that we would avoid, we fear none; the simplicity of our hearts which we have in Christ Jesus, bears us up against all mistrusts, though we be slanderously reported.

Love. *Ezra was of another mind,* Ezra. 7.26. *Whosoever will not do the Law of thy God and the Law of the King, let judgement be executed speedily upon him; whether it be unto death, or unto banishment, or to confiscation of goods, or to imprisonment.*

Reply. *Well Sir, will you stand to this place, and shall this end the controversie? Pray marke then, this was part of the decree of* Artaxerxes *a King of the Nations touching the Jews, for the rebuilding of the material Temple, that*

they should have liberty to do it, and not be molested in their doing of it; but should have what assistance the State could afford: the decree was this, Ezra 7.13.21. *I make a decree, &c.*

Answ. Sir, instead of making a reply to that text, *Ezra* 7.26. which I quoted, you passe that over with silence, and spend but one line about it, & spend above fifty lines at least in clearing *Ezra* 7.13.21 which I quoted not: whether this be a pertinent Reply, let the Reader judge.

And whereas you vauntingly boast and triumph, as if you had got the day, daring me to stand to this, which I am not ashamed nor afraid to do, maintaining still that this Scripture doth warrant, that the civill Magistrate hath power to punish with death, banishment or otherwise (as the evill deserves,) for transgressing the Lawes of God, as well as the Kings: and to this purpose Mr. *Burroughs* (with many others) urgeth this text as well as I, and *Beza* on the place saith, *that these heathen Princes thought it equall that a capitall punishment should be inflicted on the transgressors of Gods Law; and* (saith he) *the spirit of God would have these decrees of heathen Princes to be extant to shame Christian Princes, if they should not do so now.*

Mr. *Burroughs of heart-Divisions, p.24.*

Principes hi fuere profani, ad quos lex illa forensis a Mose lata non pertinebat, & tamen æquum putabant, ut in impies capitali pœna animadverteretur; voluit igitur formulas illas Editorum extare Spiritus Sanctus, ut Principes Christianos puderet in vindicanda Religione, profanis Regibus priores concedere. Beza de Hæreticis.

I now come to view over what you lay down in page 38. to be the force of the place, *Ezra.*7.26.

1. *You say that the force of the place is that the Magistrate may make a decree for all that are minded of their own free will to build the spirituall Temple of Iesus Christ, and to gather up into a Communion of Saints.*

To which I have two things to urge, 1. Here you speake for the civill Sanction of the Magistrate in matters of Religion, that he make a decree; but elsewhere you speake against this, as in *Serm.* p.5. lin.28. where you expresse your self that the duties of outward worship and government should not be confirmed by civill Sanction; and in page 24. lin.34. and ult. that Christ called not for outward aid of the Magistrate; why then doe you here call in for his aide to make a decree to give you liberty for your selves, when you deny such a thing to us? 2. The extent of this decree, which you say this place *Ezra*7.26. doth inforce, that who are minded of their free will to gather into Communion of Saints, should doe it; what is this but to say, that this Text doth warrant this, that the Magistrate should give an universall Toleration to any who will call themselves Saints to assemble together, and publikely professe their way; should the Magistrate give this scope, that who will *may gather into Communion*; Churches in time would be like that rude multitude (who yet is called a Church

Acts.19.32. ἡ ἐκκλησία συγκεχυμένη.

as

as the Greeke word signifies)in *Ephesus*, who raised an uproare against *Paul*;could you make this place to inforce this, you would put a weapon into the hands of Papisticall, Prelaticall, Anabaptisticall, Anarchicall and Malignant men,which they never yet used; to plead for gathering together in Communion,as well as you.

2. You say, this is the force of the place, *that the Magistrate ought to permit this to be done according to the Law of God in your hands, or rather the Law of the spirit of life in your hearts,and not to inforce upon you any Clergy-Constitutions*,page 28.

Answ. 1. This place warrants the Magistrate to permit the free and publique exercise of the truth, not of errour; The Magistrate that is enjoyned by God to protect the true Religion must not tolerate a falſe.

2. This place doth rather plead for a Clergy-constitution (as you scoffingly call it) then any wayes deny it;for this decree of *Artaxerxes* was granted upon the request of *Ezra*, who was a Priest (compare *Ezr.*7.6.with *Ezr.*10.10.)which place will warrant what you deny in your Sermon, *viz.*that Ministers may petition the civill Magistrate to have Idolaters, Heretiques,or other grosse transgressors of Gods Law to be punisht with death,banishment, or imprisonment, as the cause shall require ;This decree then of banishment,death,*&c.* being granted upon the request of *Ezra* a Priest, in that sense it may bee somewhat like a Clergy-constitution. I shall say more to your third.

3. In the third place you say,*that the force of this text is, that the Magistrate may deterre me and the rest of the Kingdome, that are of the like minde, from resisting and hindering you in gathering into Communion*, page 38.*and a little before you say he may do it upon pain of death and banishment.*

Answ. I am glad you speak out, now I know what you mean,and would you stand to any thing,I should know where to finde you.

1. You grant that the Magistrate may deterre mee and others of the like minde,that we hinder not your gathering together in a Communion of Saints, and that upon pain of death and banishment: by this I see your spirit,that you would have the Magistrate deterre,and that by death and banishment, the Presbyterians who doe oppose your gathering into Communion. Oh what jugling Hypocrisie is this,one while to cry downe the Magistrates power, when Presbyterians desire his aid against Sectaries and Heretiques;anon to cry it up, that he should deterre upon pain of death or banishment, those of a Presbyterian judgement? Presbyterians had neede looke about them,

should

should Mr. *Dells* Faction prevaile; this is the best they can expect, that the Magistrate should deterre them, and that with death, or banishment, should they oppose what Mr. *Dell* saith is the Communion of Saints.

2. But suppose I should fight with you with your own weapons, and argue by your owne Principles; Presbyterians plead their way to be truth and your way to be wrong, and that they are bound to oppose it, (and their consciences rest satisfied therein:) now if they should oppose your way, the Magistrate (by your own Principles) cannot touch them, because they follow their consciences; How then dare you say the Magistrate may deterre men by punishments, for opposing you, and yet he must not deterre Heretiques by corporall penalties for opposing the truth?

Love. *If it was good in your hearts to thinke to reforme it's much better to doe it.*

Reply. *Does not God say, it was well that* David *thought to build a Temple, but yet for all that he should not build it? And doe you dare to blame this very thing? Cannot the Scripture be quiet for you?*

Answ. I might observe that you doe not onely leave out much of my words, but also pervert them; 'tis a fault so frequently committed by you, and reproved by me, that I am weary to tell you of it any more. I come to answer your Interrogatories in your Reply. You demand, *doth not God say, it was well that David thought to build the Temple, yet hee should not build it?* I say so too, and never said the contrary; I acknowledge, God said, 'twas well *that David thought to build him an house*, but yet he should not doe it, I denyed not that, but this I deny, that ever God said to the Parliament, it was well in them to thinke to reforme, but yet they must not doe it. I have spoken to this at large in my Animadvertions on your Sermon, wherefore I forbeare it now; and whereas you charge mee that the Scripture cannot bee quiet for mee, I answer; I meddle not with the Scripture, but onely with your corrupt application of it; in which there were six absurdities, as I have evidently demonstrated in my Animadversions on your Sermon.

Love. *You neede not feare losing a Party.*

Reply *Yea, but how if God be in that party? What then Sir, Is it not better keeping a little poore despised party that hath God in it, then a great and numerous party without God?* Again, *did you preach before the Parliament to make or cast off parties; doth this appertain to the Mystery of Christ and the Fa-*

ther?

ther ? Reader, those men are so over-busie in making and marring parties, that I much feare they will in the end throw the Kingdome into more misery and blood, then their Predecessors have done.

Answer. There are no lesse then five mistakes, which run through the veines of this Reply.

1. That that party which opposeth Presbyteriall government are the peculiar people who have God among them. 1. Mistake.

2. That the Presbyterian party, though great and numerous, have not God on their side, but are still without God. 2. Mistake.

3. That I preacht before the Parliament to make parties; whereas the Lord knowes, I did not intend to preach a word of all this: to which you reply, untill I heard the many falshood that you so confidently delivered. 3 Mistake.

4. That my preaching did not appertain to the mystery of Christ and the Father, because (as you say) I preackt to make parties; but yours must go under the name of Gospel-light, & preaching of Christ, though the scope and intendment of your Sermon was to make a party what else did you intend in your last addresse to the Parliament, after you desired a Toleration to assemble together, when and where and how you list; if the Parliament would grant you this Liberty, how did you as the head of a Partie assure the Parliament in these words? *Wee will be willingly contented to doe and suffer all things with you, wee will cheerefully runne through honour and dishonour with you, fame and infamy, gain and losse, trouble and quietnesse, peace and warre, life and death, and that you would desire nothing but this Liberty, to preach and publish the truth.* If this was not a party, if you might have a Toleration, I understand not plaine English. 4 Mistake

5. Your fifth mistake is, in affirming that the Presbyterians will throw the Kingdome into more misery and blood then the Prelates have done: alas, *I* may returne you an answer in your own words, that you ascribe your owne works to our hands; if ever the Kingdome be brought into misery and blood (which God forbid) you may thank your selves for crying up an universall Toleration; for making a causeless seperation from Communion with us (whom yet you (at least some of you) acknowledge to bee a Churches of Christ) for fostering Divisions, alienating the people from their faithfull Pastors, and broaching damnable Heresies, which crying Provocations may prove a grave to all our hopes, and a resurrection to all our former troubles, miseries and bloodshed. 5 Mistake

Love. *Reformation is no forcing conscience, it meddles not with conscience, it retaines practise; if a Jesuite come from* Rome *to kill a great person, he does it in conscience, but I meddle not with his conscience, I restrain his practise.*

P. 39. Reply. *Doth your Reformation only restraine outward Practice? then to tye up mad Dogs and Beares and Tygers is your most excellent Reformation, you that will not meddle with the consciences of men, it is no wonder you are making so many Iron yokes for their necks, and so many snares and fetters to hamper the outward man, the proper subject it seems of your Reformation; and thus taking upon your selves the Reformation of the outward man, you do indeed put the Magistrates worke to an end, and then the Assembly may serve in the place of the House of Commons, and* Sion Colledge *in the place of the Lord Major, Aldermen, and Common-councell. See ye not, Oh you Powers of the world, how the Ecclesiasticall powers would eat you out? &c.*

Answ. In this part of your Reply ('tis so long I cannot write it all) I perceive four bitter invectives, *viz.*

1. Against Ecclesiasticall Reformation, as if it were not worthy the name of Reformation, because it doth onely restrain outward practice; whereas 'tis rather a commendation to the Reformation desired, that it can doe so much, then a discommendation of it that it can do no more.

P. 40. 2. You inveigh against Reformation, that the excellency of it is to tye up mad-dogs, and Beares, and Tygers: To tell you the truth, I think those that tye up those unruly creatures, doe better then they that let them loose to hurt and to destroy; Presbyterians (as you confesse) by their Reformation tye up those savage Beasts, but you by your universall Toleration let loose Heretiques, (who in Scripture are compared to hurtful beasts) to have their liberty to vent errors, destroy souls, and make prey of the simple; who then doe best, whether they that tye up mad-Dogs, Beares, or Tygers, or those that let them loose, the Reader will judge.

3. You inveigh against the Reformation likewise, as if iron yokes and fetters for the outward man were the proper subject of this Reformation: whereas Presbyterians doe unanimously acknowledge the censures of the Church are onely spirituall, they reach not the outward man neither in estate, liberty, or life; that belongs onely to the civil Magistrate: Mr. *Dell*, let me tell you 'tis not fit, that when you cannot confute a party, you should belie them; when you cannot overthrow what the Presbyterians hold, to asperse them with what they hold not.

4. You

4. You inveigh against the Assembly at *Westminster*, and *the Ministers of* London, *as if the Assembly would come in the place of the House of Commons, and Sion Colledge in the place of the Lord Major, Aldermen, and Common-councell*, p. 40. I see at whom you levell your invenomed arrows, you carry an akeing tooth against the Assembly and City Ministers; 'tis your usual way, that those with whom you dare not dispute by arguments, you would disparage by slanders. Time hath bin when you would have given better words of the Convocation house, then you can now give the Assembly, and of the lazy Prelates, then you can now of painfull Preachers; I wish you might repent of both.

There are many other unsavoury passages in the latter end of your *Reply*, which hath made your Book to stinke before the people, both in vain commendations of your self, censorious expressions of me, and scandalous aspersions on others. Is not the end of your *Reply* stuft with a high conceit of your own Sermon, and a false conceit of mine? Do not you boast that your Sermon savors wel to the faithful, and ill to the world, and mine the contrary? Are not you so highly conceited of your Sermon, that it might be preacht any where, where the gospel hath a free passage, and mine onely fit for *Rome*, or some place else, where the precious Word is under restraint? do not you glory in your own light, which you call sometimes new, other whiles Gospel light, and lay me under this condemnation, that I have but old light, and am but an old Creature still? Ile not spend time in my own vindication, I had rather write an hundred lines to vindicate the truth, then one line to vindicate my selfe. But you rest not here, you are lavish in your censures of others also. Do not you say Ecclesiasticall Powers would cate out the Powers of the world? Do not you say that the Ministers of this Kingdome (if you mean any body else tell us so) *would exalt themselves in Christs stead in the Church, and set under their feet the Magistrates power in the World, and that this is so evident, that there is some operation of Satan upon him that sees it not.* I need not returne answer to these vaine-glorious and censorious expressions, the very mention thereof will be a sufficient Confutation to worke in the hearts of the people, a detestation of what you preacht and printed. I may end this answer as you doe (almost) your Reply, concerning me, that there are many other weake, passionate, inconsiderate, and erroneous passages in your Epistles, Sermon, and Reply, neither worth troubling the Reader with, nor my selfe.

A *Post-script, Vindicating the Author from many unjust aspersions cast upon him.*

MAfter *Dell* in his Epistle to the Honourable house of Commons, reports that I preacht against the Articles at *Oxford*; which I did not, for when I desired the Honourable Worthies of Parliament to cast their eyes upon the Universitie to reform it I did Premise this, that in what I should say I would no wayes reflect on the Articles at *Oxford*? which being made (as I said) stands with the honour and justice of the Parliament to have them kept; was this to preach against the Articles?

2. Mr *Dell* in his Epistle also chargeth me that I called the Parliament a mongrill Parliament, which I did not; Indeed I said because errours and heresies spread, and the promoters thereof are not punisht therefore others accuse them to be so, but I never did.

3. It is reported that Mr *Dell* should shew me his notes before he preacht, and that I did approve the matter, yet spent time in study to gain-say what he delivered: the originall of this report I finde to be one Mr *Ireton* in *Pater-Noster Row*; who saith that his Brother Commissary *Ireton* did affirm this to be true, which indeed is utterly false; I never saw Mr *Dells* face untill the munday before the Fast, nor had I any more words with him then to put to his choyce what part of the day he would chuse to preach on; I never knew one word of his Sermon untill I heard him preach it.

4. I am aspersed for gain-saying what was preacht, and that so suddenly and publickely; the truth is, had I consulted with flesh and blood, to consider the greatnesse of the Assembly, the scantling minute I had for meditation and recollection of what he preacht; if I had considered also whom I should likely displease, what censures I should incur, I should have been silent; but overlooking this and well weighing that I could not be true unto my own Principles, nor my inward peace, nor to the truth it selfe, I was constrained in Spirit to shew my dislike in giving some innocent touches on severall unsound passages in the Sermon; presuming if one man dare be so bold to publish Error, another may take boldnesse to Vindicate the truth.

5. I am censured for not Printing my Sermon, as if I were ashamed or recanted of what I said (which I professe I do not;) well I had rather lye under this censure then run into Mr *Dells* error, to Print a Sermon preached before the Parliament, without their Order.

FINIS.